

PART THE FIRST  
OF AN  
INTRODUCTION

TO THE  
WRITING OF GREEK,  
AFTER THE MANNER OF  
CLARKE'S INTRODUCTION  
TO LATIN.

FOR THE USE OF WINCHESTER COLLEGE.

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BY G. I. HUNTINGFORD, A.M.

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THE FIFTH EDITION,  
WITH CONSIDERABLE IMPROVEMENTS.

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PART THE FIRST

INTRODUCTION

WARNING OF CLEVER

CHARACTER OF THE

TO LATE



BY G. I. HUNTINGFORD, A.M.

THE FIRST EDITION

WITH CORRECTIONS AND IMPROVEMENTS

LONDON

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## P R E F A C E.

**T**HE design of this Introduction is to facilitate Greek Composition. EXERCISES of this sort are found useful to those, who learn the LATIN Language: perhaps too they may be serviceable to those, who study the GREEK; and may gradually make the one as familiar to young Scholars as the other.

THE plan pursued in this Introduction is as follows. First, the Prepositions (which occasion many difficulties to learners) are exemplified, that the force and proper use of them may in some measure be ascertained and understood; but more particularly, that the declensions of Nouns may be thoroughly acquired. Some few Ad-

verbs are subjoined to the Prepositions, for the same purposes. The Verbs are placed next; in order that the Formation of the Tenses and the Signs of each Tense may be perfectly learned. Last of all comes the Syntax, which is made as comprehensive, and yet as concise as possible,

THE Authors quoted are the best and purest, equally admirable for Style and Matter.

As this is the first work of its kind, that has hitherto appeared, some indulgence is due to its imperfections. It pretends to no greater merit, than that of laying a foundation for further improvement; and of assisting in first principles those, who wish to read with accuracy or write with propriety, a Language, of all others the most elegant, expressive, copious, and perfect,

## P R E F A C E

TO THE

## THIRD EDITION.

**T**HE favourable reception, which has already been given to Two Editions of this Work, has been deemed sufficient encouragement for the publication of a Third. And that this Third Edition may be more perfect and complete than the former Two, the following improvements have been made in it:

1. THE Prépositions, in their simple significations, are more fully; and clearly explained.

2. VERBS more easy of formation are inserted. And as these Verbs are cited in the very Tenses and Signs, though not always number and person, in which they are used by the Writers themselves, from whom

they are taken, their Classfical Authority will be unquestionable.

3. THE Rules of Syntax before given, are illustrated by more proper Examples : and many New Rules, before omitted, are here noticed.

WITH all these improvements however, Brevity has been studiously consulted, in order that this First Part of the Introduction might be frequently read over : for in REPETITION and EXPLANATION consists the whole Art of teaching.

But the Rules, which have been here laid down, and exemplified each by some short and few instances, will be further illustrated by the Sentences given in the *Second* Part of this Introduction. And it is intended as an useful exercise of memory, attention, and judgment, that those who are going through the *Second* Part, should in every Sentence of it refer to this the *First* ; should point out the proper rule which may account for every mode of construc-



construction that may occur; and should thus examine how far one part may confirm the other.

OF the Two Parts of this Introduction, it should be observed, that the *First* is designed to teach *Grammar*, and therefore has recourse to a variety of Authors: but the *Second* proposes to itself to teach *Style* also, and therefore selects Sentences from one Author only, and that the most excellent of all others for Divine Simplicity, viz. the Incomparable *Xenophon*.

LASTLY, let it be premised of the whole Work, that being calculated for the ordinary use of those, who have made no very great proficiency in Greek Learning, it is satisfied with having given only such rules as are necessary for *just* and *elegant* composition. The more minute niceties of the Greek Language are to be found in the *Port Royal Grammar*, and the Edition of *Dawes's Miscellanea Critica*, published by the learned and admirable *Thomas Bur-*

*gēs*: the filling up of its Ellipses (which alone resolves all the seeming difficulties of Greek Synthesis) is fully taught in the *Ellipses Græcæ* by *Lambertus Bos* \*: the doctrine of its Particles is explained, in the *Doctrinæ Particularum*, by *Hoogeveen*: the flexion of Verbs in a more simplified manner is exhibited in the *Analogia Græca* by *Lennepe*: the peculiar Elegancies of the Greek Idiom are set forth in *Viger's Book De præcipuis Græcæ Dictionis Idiotismis*, edited and improved by *Hoogeveen*: the philosophical distinctions of Grammar in general, and of Greek in particular, are to be learned from Volume the Second on the *Origin and Progress of Language*, by that best interpreter of *Aristotle*, and most accurate Greek-Scholar in Great-Britain, *Lord Monboddo*.

\* In the Edition by *Scwobelius*.

## P R E F A C E

TO THE

## FOURTH EDITION.

**A**S the hope, with which this work was originally planned, has not been entirely disappointed, since students of Grecian Literature have derived some advantage from the practical application of the Rules contained in it; this, and every subsequent Edition may, without incurring the censure of being presumptuous, offer itself to the Public as occasion shall demand; especially if from time to time some attention is bestowed towards making the work as full and complete as the nature of an INTRODUCTION may require.

IDEAS

IDEAS are expressed by Language ; and every Nation has some peculiar modes of constructing its own Language. In order therefore that the sense of an Author may be perfectly understood, we must be thoroughly acquainted with all the modes of construction peculiar to that language in which he writes : hence the utility and necessity of Grammatical, Synthetic, and Idiomatic Elements.

BUT the knowledge of Elements is barren and futile, unless by the help of that knowledge we proceed to make deep research into the SUBJECT-MATTER of approved Authors. Among all Authors, those of Greece in particular are deservedly held in the highest estimation : and to the study of their valuable remains should Ingenuous Readers apply their minds, not with a view of making an ostentatious parade that they understand a dead Language, exquisite as may be its structure ; but for a purpose much more noble,



noble, because more serviceable in actual life; to improve their intellectual faculties by the contemplation of Writers, who in works of Imagination are Sublime; in productions of Art, Elegant; who in Taste are Correct and Severe; in Moral Sentiments, Liberal and Magnanimous.

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# INTRODUCTION

## TO THE WRITING OF GREEK.

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### Prepositions exemplified.

#### *Αμφι with a Genitive Case*

1. About (as to contend about, or for) a fountain,  
    *Αμφι πίδαξ. Hom.*
2. About (as to sing about, or on the subject of) love,  
    *Αμφι φιλοῖης. Hom.*
3. About (as to form a conjecture about) a matter,  
    *Αμφι πράξις. Pindar.*
4. About herds, as to be employed in taking care of them,  
    *Αμφ' αἰελαία. Theocr.*
5. On account of her sister, i. e. in order to ransom her,  
    *Αμφι κασιγνήτη. Apollon.*
6. I beseech you in the name of Phœbus,  
    *Αμφι Φοῖβος. Apollon.*

*Wub*

*With a Dative Case.*

1. About (as to converse about, or treat of) a marriage,  
*Ἀμφὶ γαμῶ. Hom.*
2. About (as to stand round about) him,  
*Ἀμφ' αὐτῶ. Hom.*
3. About (as to quarrel about, or for) the head,  
*Ἀμφὶ κεφαλῇ. Hom.*
4. About (as to wrap a garment about) the shoulders,  
*Ἀμφ' ὤμῳ. Hom.*
5. At, or near the fountains,  
*Ἀμφὶ κρήνῳ. Pindar.*
6. On account of (i. e. because he had lost) his oxen,  
*Ἀμφὶ βεῖ. Pind.*
7. (Remarkable for piety) towards his parents,  
*Ἀμφὶ τοκεύς. Pind.*

*With an Accusative.*

1. About (as dust flying about) the roads,  
*Ἀμφὶ χελευθῶ. Hom.*
2. About an hundred (i. e. so many, and no more)  
*Ἀμφ' οἱ ἑκατὸν. Xen.*
3. About (as to stand round about) the servant,  
*Ἀμφὶ θεραπόν. Hom.*
4. About (as to stray about) Latymnus,  
*Ἀμφὶ Λατυμνῶ. Theocr.*
5. About (as birds fly about) the streams,  
*Ἀμφὶ ῥέεθρον. Hom.*
6. Crito, and Simmias, and Phædo,  
*Οἱ ἀμφ' ὁ Κρίτων, καὶ Σιμμίας, καὶ Φαίδων,  
 Ælian.*
7. Priam and his attendants,  
*Οἱ ἀμφὶ Πριάμῳ. Hom.*

8. About,



8. About, or on his chin.

Ἀμφι γανυον. Hom.

9. About, or at the beginning of, evening,

Ἀμφι δειλη. Xen.

*Ἀνα commonly with an Accusative Case.*

1. Through the midst of the shrubs,

Ἀνα ῥωπηϊον. Hom.

2. By night (i. e. during the time of night)

Ἀνα νυξ. Hom.

3. To have in one's mouth (i. e. to be talking of)

Ἀνα στομα. Hom.

4. All through (i. e. so as to affect every part of) the army,

Ἀνα στρατῳ. Hom.

5. In (as to think of a thing in) one's mind,

Ἀνα θυμῳ. Hom.

6. Publickly (as any thing spread through all ranks of people),

Ἀνα δημῳ. Hom.

7. Vehemently,

Ἀνα κρατῳ. Ælian.

8. Daily,

Ἀνα πασα ἡμερα. Ælian.

*Sometimes with a Dative.*

1. Upon (as sitting upon) Gargarus,

Ἀνα Γαργαραν. Hom.

2. Upon (as to put a chaplet upon) a sceptre,

Ἀνα σκηπτρον. Hom.

3. Upon (as to carry any thing upon) one's shoulder,

Ἀνα ὤμῳ. Hom.

4. Riding on the mares,

Ἀν' ἵππῳ. Pind.

*Ανι with a Genitive Case.*

1. In revenge for another,  
Ανι αλλο. Soph.
2. In preference to his country,  
Ανι πατρίδα. Soph.
3. In recompence of, or return for, good services,  
Ανι ευερεσσια. Thucyd.
4. Instead of, (i. e. to answer the purpose of) a  
port,  
Ανι λιμην. Thucyd.
5. Instead of, (i. e. so far from having) honour  
and glory,  
Ανι τιμη και δοξα. Thucyd.
6. Equal to (i. e. as serviceable or valuable as)  
many men,  
Ανι πολλοι. Hom.
7. As, (or in the condition or situation of) a  
suppliant,  
Ανδ' ικετης. Hom.
8. Against (as to fight against) Ajax,  
Αντ' Αιας. Hom.
9. Before (as to hold any thing so as to conceal)  
the eyes,  
Αντ' οφθαλμοι. Hom.
10. Another, and not him (or instead of him)  
Αλλο αντ' αυτου. Ælian.
11. May I become *Melanthius* from being *Co-*  
*matas*, i. e. no longer *Comatas* but *Melanthius*,  
Μελανθιο αντι Κοματας. Theocr.
12. War instead of, or in exchange for, peace,  
Πολεμο αντ' ειρηνη. Thucyd.
13. Being made a young man from having been  
an old one,  
Πρωθηκης γινομενο; αντι γερον. Lucian.

*Απο with a Genitive Case.*

1. From (i. e. coming from) Sparta,  
Απο Σπαρτα. Soph.
2. From (as to drop tears from) the eye-lids,  
Απο βλεφαρον. Hom.
3. From (i. e. distant from) the wall,  
Απο τειχος. Hom.
4. From, or by (as to throw any thing from or by)  
the hands,  
Απο χειρ. Hom.
5. From or by (as any thing occasioned from or  
by) fire,  
Απο το πυρ. Lucian.
6. Of (as few remaining out of) many,  
Απο πολλος. Thucyd.
7. By (as to prepare by) actions and words,  
Απο το ερσεν κ', ο λογος. Thucyd.
8. By or from (as to judge of a matter by or from)  
actions;  
Απο το ερσον. Thucyd.
9. By agreement, or on purpose, or set design,  
Απο παρασκευη. Thucyd.
10. To have done supper,  
Απο διπνον ειναι. Ælian.
11. From off (as to lift any thing from off) the  
ground,  
Απ' εδους. Hom.
12. From out of, (as to fall out of) a chariot,  
Απο διφρος. Hom.
13. Out of (as blood flows out of) a wound,  
Απ' ελκος. Hom.
14. Contrary to one's opinion,  
Απο δοξα. Hom.
15. Seriously,  
Απο επιστα. Hom.

16. Of (as having a share of, or from) the spoil,  
Ἀπο ληϊς. Hom.
  17. At the time, or from the time of his birth,  
Ἀπο γένει. Ælian.
  18. From (as to pour wine from) a goblet,  
Ἀπο κρήνης. Theocr.
  19. From (as any thing beginning from the  
temples, and thence pervading the whole  
body)  
Ἀπο κεφαλῆς. Theocr.
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*Δια with a Genitive Case.*

1. After an interval of time,  
Δια χρόνου. Soph.
2. Through, or amidst your pains,  
Δια πόνου. Soph.
3. By means of the city,  
Δια πόλεως. Isocr.
4. In a disputing manner,  
Δια δίκης. Soph.
5. By (as taking by) the hands,  
Δια χειρ. Lucian.
6. In the hand (as any thing handled)  
Δια χειρ. Lucian.
7. Over, or through (as sailing over or through)  
the sea,  
Δια θαλάσσης. Dionys. Halicarn.
8. Through (as to penetrate through) the girdle,  
Δια ζώνης. Hom.
9. Through (as to go into a place through) the  
entrance,  
Δια θύρας. Lucian.
10. Quickly,  
Δια ταχέως. Thucyd.



11. In the night-time,  
Δια νυξ. Thucyd.
12. To hold in respect,  
Ἀσιν Δι' αἰδώς. Ælian.
13. Through (as a bird flies through or amongst)  
the clouds,  
Δια νεφέ. Hom.
14. To be in a state of tritice,  
Δι' ἀνακωχή γίνεσθαι. Thucyd.
15. To engage in fight,  
Δια μάχη εἶθιν. Thucyd.
16. Through (as to march through) the country  
of another,  
Δι' ἀλλότρια (χωρά) Thucyd.
17. Through and out of (as to drive a chariot  
through and out of) the Scæan gates,  
Δια Σκαίαι (πύλαι) Hom.
18. Walking up and down the ship,  
Διὰ νηὺς ἰών. Hom.
19. To be in one's mouth, i. e. to be talked of,  
Δια στόμα. Thucyd.
20. In few words,  
Δια βραχύς. Demosth.
21. The reasons for which I think so,  
Λογισμοὶ δι' οἷ ἐγὼμαί. Demosth.
22. To be unanimous,  
Γίνεσθαι Διὰ μίαν γνώμην. Isocr.
23. To speak by an interpreter,  
Δι' ἑρμηνεύς. Ælian.
24. Through the whole course of his life,  
Διὰ πάς ὁ βίος. Xen.

*With an Accusative Case.*

1. Through, or by the help of fortune,  
Δια τυχῆ. Isocr.
2. On account of, or because he had so great a  
multitude,  
Δια το πλῆθος. Isocr.
3. In (as to have a saying in) one's mouth,  
Δια σόρα. Hom.
4. In the night-time,  
Δια νύξ. Hom.
5. Because of the son; i. e. the son was the occa-  
sion of its being done,  
Δι' ὁ υἱός. Lucian.
6. In consequence of the calamity; i. e. because  
it had happened,  
Δι' ἡ συμφορὰ. Isocr.
7. Because of (as to be disregarded because of)  
its smallness,  
Δια σμικρότης. Isocr.
8. For this reason,  
Δι' αὐτό. Thucyd.
9. Through, so as to reach the further side of, the  
trench,  
Δια ταρρῶ. Hom.
10. By means, or by reason of, the counsels,  
Δια βελή. Hom.
11. Through (as to go backwards and forwards  
through) the mansions,  
Δια δώμα. Hom.
12. In, or amidst the fights,  
Δι' ὁσμινη. Hom.
13. Through every part of the cave,  
Δια σπέος.
14. (Ruined) by vice—(preserved) by virtue,  
Δια κακία—Δι' ἀρετή. Isocr.

*Eis or Es with an Accusative Case.*

2. Against, i. e. in opposition to, his enemies,  
Εἰς ἐχθροῖς. Soph.
2. Unto, or Towards Troy,  
Εἰς Τροίαν. Soph.
3. Into sleep,  
Εἰς ὕπνον. Soph.
4. At enmity,  
Εἰς ἐχθρά. Soph.
5. For (as to be prepared for, or unto) both peace  
and war,  
Εἰς τὴν εἰρήνην καὶ εἰς τὸν πόλεμον. Lucian.
6. In or on (as to appear in or on) the way,  
Εἰς ὁδόν. Hom.
7. For (i. e. in order to excite) the dread,  
Εἰς φόβον. Hom.
8. Into (as to be changed into) a lion,  
Εἰς λέων. Lucian.
9. Upon (as to make an invasion upon, or into)  
Attica,  
Εἰς Ἀττικὴν. Isocr.
10. To (as to come to) the prison,  
Εἰς δεσμώτηριον. Ælian.
11. Troops to the number of ten myriads,  
Εἰς δέκα μυριάδας. Ælian.
12. Reduced to a siege,  
Εἰς πολιορκίαν. Ælian.
13. To write against Homer and against Plato,  
Εἰς Ὅμηρον καὶ εἰς Πλάτωνα (γραφειν). Ælian.
14. To recall to one's memory,  
Εἰς μνήμην αἰεῖν. Ælian.
15. It came to within a little, or it wanted but lit-  
tle (that the army should be conquered)  
Εἰς ὅλιν ἀφικέσθαι. Thucyd.

16. For the purpose of making engines,  
Εἰς μηχανή. Thucyd.
17. (Gallies) to a great number,  
Εἰς πλῆθος. Thucyd.
18. Into (as to call into) fight,  
Εἰς οὐσίς. Herodot.
19. Unto, towards, or up to (as to look up to) heaven,  
Εἰς θρανόν. Hom.
20. Amongst (as to be mixed with) the multitude,  
Εἰς πλῆθος. Hom.
21. Within (as to be shut up within) the wall,  
Εἰς τεῖχος. Hom.
22. At the time of sun-set,  
Εἰς ἡλίου κατὰδυσ. Hom.
23. They came to close quarters,  
Εἰς χεῖρες ἦσαν. Thucyd.
24. Things to be spoken on Evagoras,  
Τὰ εἰς Εὐαγόρας. Isocr.
25. With regard to, or as to what belongs to, the understanding,  
Εἰς ξυνέσις. Plato.

*Ex or Eξ with a Genitive Case.*

1. Through means of me,  
Εξ ἐγώ. Soph.
2. From, (i. e. coming from) Ætolia,  
Εξ Αἰτωλίας. Soph.
3. In consequence of the evil,  
Εκ κακόν. Soph.
4. From (as to save from the midst of) great calamities,  
Εκ μεγάλῃ συμφορᾷ. Lucian.

5. One



5. One man from amongst, or out of, all men,  
Εἰς ἐξ ἅπας. Lucian.
6. From (as taking from) my hands,  
Εκ χειρ. Hom.
7. Of, from, or through necessity,  
Εξ ἀνάγκη. Soph.
8. By force,  
Εκ βία. Soph.
9. Blind from having seen,  
Τυφλ. ἐκ δεδουρκως. Soph.
10. From the beginning,  
Εξ ἀρχη. Isocr.
11. Fear after fear,  
Φοβ. ἐκ φοβ. Soph.
12. Of (i. e. composed of) wild olive,  
Εκ κολυ. Lucian.
13. Out of the reach of weapons,  
Εκ βελ. Hom.
14. From (as falling from, or out of) the clouds,  
Εκ νεφ. Hom.
15. From or by land and by sea, (as to drive an enemy off, by land and by sea)  
Εκ γη, καὶ ἐκ θαλασσαι. Thucyd.
16. By every method (i. e. by using every method)  
Εξ ἅπας τροπ. Isocr.
17. From their eyes (i. e. to be removed from their sight)  
Εξ οφθαλμ. Herodot.
18. (To be disturbed) by a noise,  
Εκ βοη. Ælian.
19. The things which the law appoints,  
Τα ἐξ ὁ νομ. Ælian.
20. On the contrary,  
Εκ τὰ ἐναντία. Ælian.
21. (Descended, or born) from the gods themselves,  
Εξ αὐτ. θε. Isocr.

22. From (as to sustain injuries from or by) men,  
Εξ ἀνὴρ. Hom.
23. Out of (as horns growing out of) the head,  
Εκ κεφαλῆ. Hom.
24. From pasture (i. e. after having been fed)  
Εκ βόσκη. Hom.
25. From out of (as to fall from out of) a chariot,  
Εκ διφροῦ. Hom.
26. From off the heads (as to cut off hair from them)  
Εκ κεφαλῆ. Hom.
27. From head to feet,  
Εκ κεφαλῆ εἰς πᾶς. Hom.
28. From his seat (as to speak, still sitting on it)  
Εξ ἑδρᾶ. Hom.
29. To love from one's soul,  
Εκ θυμῷ φιλεῖν. Hom.
30. From (as to be changed to reconciliation from) anger,  
Εκ χολῆς. Hom.
31. Out of (as to awaken one out of) sleep,  
Εξ ὕπνου. Hom.
32. (Fair weather) after a storm,  
Εκ χειμῶν. Pind.
33. To judge from former actions,  
Εκ τοῦ προτέρου εἶπον κρίνειν. Aristot.
34. From a child, i. e. from the time of being a child,  
Εκ παις. Theocr.

*En with a Dative Case.*

1. In, or amidst feasts,  
Εν ἑορτῇ. Soph.
2. In, or within the cave,  
Εν ἀντρον. Lucian.
3. In hopes,  
Εν ἐλπίς. Soph.
4. In, i. e. in the enjoyment of freedom,  
Εν ἐλευθερίᾳ. Lucian.
5. In, or at, a proper age,  
Εν ἡλικίᾳ. Lucian.
6. In (as situated in) the air and clouds,  
Εν αἰθρῇ καὶ νεφέλῃ. Hom.
7. To be injurious,  
Εἶναι ἐν βλάβῃ. Thucyd.
8. Before (as to see before) one's eyes,  
Εν ὀφθαλμοῖς. Thucyd.
9. It was customary,  
Εἶναι ἐθῶς. Ælian.
10. Whilst the plague was raging,  
Εν ὃ λοιμῶς. Ælian.
11. To lay at, or before, one's feet,  
Εν ποσὶ. Ælian.
12. To be engaged in a work,  
Εν ἔργῳ εἶναι. Thucyd.
13. To wonder and be astonished,  
Εν θαύμα καὶ ἐμπληξίᾳ εἶναι. Thucyd.
14. To blame or accuse,  
Εν αἰτίᾳ εἶναι. Thucyd.
15. Into (as to throw into) the fire,  
Εν πυρὶ. Theocr.
16. On (as to feed cattle on) the mountains,  
Εν ὄρεσιν. Theocr.
17. With

17. With partiality,  
Εν χάρις. Theocr.
18. (To be numbered) among the first men,  
Εν πρωτοῖς. Hom.
19. To hold in the hands,  
Εν χεὶρ ἔχειν. Hom.
20. At, or by, the river,  
Εν ποταμῷ. Hom.
21. With bravery, or bravely,  
Εν ἀλκῇ. Pind.
22. In the night,  
Εν νυξί. Pind.
23. It is in my power,  
Εν εἶω εἶναι. Isocr.
24. One by one, or by turn,  
Εν μερῶν. Isocr.
25. (Verses composed) in a certain measure,  
Εν μέτρον. Xen.
26. Of those who had the direction of affairs,  
Τῶν ἐν τῷ γραμματεῖ. Demosth.

*Επὶ with a Genitive Case.*

1. Upon (as sitting upon) the sceptre,  
Επὶ σκηπτρον. Lucian.
2. For (i. e. to procure) food,  
Επὶ φορβῇ. Soph.
3. At, or in, the end,  
Επὶ τελευτῇ. Isocr.
4. To their home (as returning to it)  
Επ' οἴκῳ. Demosth.
5. In (as to be brought in) a ship,  
Επὶ νηὺς. Hom.
6. Upon (as to fall upon) the earth,  
Επὶ γαίῃ. Hom.



7. In (as to ascend and watch in) the towers,  
Επι πυργῶ. Hom.
8. On (as to speak on or concerning) those that  
were greatest,  
Επι μέγιστοι. Isocr.
9. Over (as to have the command over) them,  
Επ' αὐτοῖς. Thucyd.
10. Under, or during the time of, our government,  
Εφ' ἡμεῖς ἡγεμονία. Isocr.
11. On which things he is now intent,  
Εφ' ὅς νυν ἐστίν. Demosth.
12. (Favour me now) as in many former debates,  
Επι πολλῶν αἰών. Demosth.
13. To be in a foreign country,  
Επι αλλοδαπῶν (γῆς). Lucian.
14. In (as to speak in, or before) the Council,  
Εφ' ἡ βουλῇ. Ælian.
15. On (as any thing carried on) the shoulders,  
Επ' ὤμοις. Hom.
16. Over (as to fly over) the streams,  
Επι ῥοῇ. Hom.
17. On (as to lay down any thing on) the ground,  
Επι χθονί. Hom.
18. Within yourselves (as to speak softly, that  
others might not hear)  
Επι σοῦ. Hom.
19. On (as to support one's self by leaning on)  
the elbow,  
Επι αἰκῶν. Hom.
20. In the times of former men,  
Επι προτέρων ἀνθρώπων. Hom.

*With a Dative Case.*

1. In the lake,  
Επι λιμνη. Lucian.
2. For (i. e. in order to promote) slavery,  
Επι δαλεια. Isocr.
3. We shall be in the power of the king,  
Επι βασιλις γνησομεθα. Xen.
4. On (as to carry any thing on) the head,  
Εφ' ἡ κεφαλη. Ælian.
5. For (as to prepare for the study of) philosophy,  
Επι φιλοσοφια. Ælian.
6. Against (as to rush against) you,  
Επι συ. Hom.
7. For your sake,  
Επι συ. Hom.
8. On condition of receiving the gifts,  
Επι δωρον. Hom.
9. For the purpose of doing evil,  
Επι κακηρσια. Thucyd.
10. Particularly,  
Επι παν. Thucyd.
11. Situated at the mouth,  
Επι στομα. Thucyd.
12. At, or on account of (as to be pleased at or because of) piety,  
Εφ' ἡ ευσεβεια. Ælian.
13. (To be praised) for one's words,  
Επι λογου. Lucian.
14. In the executing of a work,  
Επι ερπον. Hom.
15. To be led to suffer death,  
Αισθαται επι θανατου. Ælian.
16. To be on horseback,  
Εφ' ιππου. Ælian.

17. It is in your own power, or it depends upon yourself,

Επι συ εσιν. Isocr.

18. We are near our ends, or deaths,

Επι δυσμῃ εσμεν. Ælian.

19. To be set over, or have the direction of, judicial matters and magistracies,

Επι δίκη καὶ ἀρχῇ. Thucyd.

20. Upon (as to disembark, and go upon) the shore,

Επι ῥησίαν. Hom.

21. At, or amongst, the ships,

Επι νηυς. Hom.

22. To, or upon (as bees fly upon) the flowers,

Επ' ἀνθῶ. Hom.

23. On, (as to fit on) a hillock thrown up for a tomb,

Επι τύμβῳ. Hom.

24. On (as to lay any thing on) the ground,

Επι χθων. Hom.

25. On or about (as armour on) the breast,

Επι στήθεα. Hom.

26. At, or near, the river Celadon,

Επὶ Κελαδῶν. Hom.

27. Not fit for fighting,

Οὐδ' ἐπὶ χαρμῇ. Hom.

28. For the space of one day,

Επ' ἡμαρ. Hom.

29. Many things besides, or added to these,

Πολλά ἐπὶ τα. Hom.

30. In the time of our calamities,

Εφ' ἡ συμφορῇ. Isocr.

31. To be intent on trifles,

Σπαδαζειν ἐπὶ μικρὸν. Isocr.

32. For the sake of gain (as to do any thing from that motive)

Επὶ το κερδίῳ. Xen.

*With*

*With an Accusative Case.*

1. To come in order to procure spoil,  
Επι λεία. Isocr.
2. Upon (as in falling to pitch upon) the head,  
Επι κεφαλή. Lucian.
3. Against (as to fight against) Troy,  
Επι Τροία. Isocr.
4. For (as any thing sent for, or to bring back)  
money and horsemen,  
Επι χρηματα και ιππους. Thucyd.
5. Unto (as to hasten unto or towards) the bound-  
aries,  
Εφ' ὅ ὄρῃ. Isocr.
6. On (as to be intent on) the present day,  
Εφ' ἡ ἡμέρα. Ælian.
7. For the space of ten years,  
Επι δεκα ἐτῶν. Thucyd.
8. Unto (as to send any one to conduct) the war,  
Επι πολέμῳ. Isocr.
9. Unto (as to come unto) the ships,  
Επι νηυσ. Hom.
10. Unto (as to come unto) the shore,  
Επι θιν. Hom.
11. Wait for some time,  
Μεῖναιτ' ἐπι χρόνῳ. Hom.
12. Go, take your dinner,  
Ερχεσθ' ἐπι δεπινον. Hom.
13. On, or over (as to sail on or over) the sea,  
Επι ποντῳ. Hom.
14. As far as it lies in your power,  
Το ἐπι σοι. Euripid.
15. Upon (as to alight upon) the ground,  
Επι χθων. Hom.
16. Upon (as to carry a child upon) the bosom,  
Επι κόλπῳ. Hom.

17. (To



17. (To have glory) amongst all men,  
Επι πας ἀνθρώπους. Hom.
  18. To be extended over nine acres,  
Εφ' ἑννέα πελιδρον. Hom.
  19. (Taking hold of me) by the mouth,  
Επι μασαξ. Hom.
  20. To be come to the ends, i. e. to have finished,  
Ελθιν ἐπὶ πειρασ. Hom.
- 

*Κατα with a Genitive Case,*

1. Over me, i. e. insulting over me,  
Κατ' ἐμω. Soph.
2. Upon (as to strike one upon) the cheek,  
Κατα κορρή. Lucian.
3. Under the earth,  
Κατα χθων. Soph.
4. Down from (as to push any thing down from) the top,  
Κατα σιφανη. Hom.
5. Down from (as to descend down from) the tops,  
Κατα καρνον. Hom.
6. Against ourselves, i. e. to our own disgrace,  
Κατ' ἐμω αὐτοῖς. Isocr.
7. An encomium paid to you (Athenians)  
Εὐχωμεν κατα σὺν. Demosth.
8. (I can say) with respect to all these things.  
Κατα πας. Isocr.
9. Through (as to pour any thing through) or up the nostrils,  
Κατα ριν, Hom.
10. On (as to walk on) the mountain,  
Κατ' ὑψος. Hom.

11. In your throat,  
καὶ αὖ βροχθῶ. Theocr.
12. Over (as a bird flies over) the sea,  
καὶ αὖ θαλάσση. Ælian.
13. Against (an oration against) Ctesiphon,  
καὶ αὖ Κτησιφών. Æschin.

*With a Dative Case.*

1. Down from (as blood drops from) them,  
κατ' αὖ. Hesiod.
2. Down from the mountains (as a torrent is pour'd)  
κατ' ὄρη. Soph.

*With an Accusative Case.*

1. Within the house,  
κατ' οἶκον. Soph.
2. In, through, or amongst the army,  
καὶ αὖ στρατῷ. Soph.
3. Both by land, and by sea,  
καὶ κατὰ γῆν, καὶ κατὰ θάλασσαν. Isocr.
4. Every day, or daily,  
κατ' ἑκάστην ἡμέραν. Isocr.
5. In (as to be in the) streams of a river,  
κατὰ ῥέεθρον. Hom.
6. Greater than belongs to man,  
Μεῖζων ἢ κατ' ἀνθρώπου. Isocr.
7. According to, or as it is told in, the fable,  
κατὰ μῦθον. Lucian.
8. Upon (as to strike upon) the breast,  
κατὰ στήθος. Hom.
9. The things which concern Arion; or the stories of what befell Arion,  
τὰ κατ' ὁ Ἀρίων. Lucian.
10. Through

10. Through compassion, or in pity,  
κατ' ἐλεος. Lucian.
11. The affairs of the city,  
τὰ κατ' ἡ πόλιν. Isocr.
12. By some fate, or another, (we must die,)  
κατὰ τις δαίμων. Ælian.
13. According to custom,  
κατὰ τὸ εἶθος. Thucyd.
14. Agreeably to your mind,  
κατ' ὁ νόος. Herodot.
15. As far as was in my power,  
ὅσον ἦν κατ' ἐμὴν δύναμιν. Isocr.
16. By force,  
κατὰ κράτος. Isocr.
17. As to, or in (as to be angry in) one's mind,  
κατὰ θυμόν. Isocr.
18. (Separate them) by clans, and by tribes,  
κρίνε κατὰ φύλον, καὶ κατὰ φρῆσιν. Hom.
19. (To arrange) in due order,  
κατὰ κόσμον. Hom.
20. Over (as to wander over) the fields,  
κατ' ἀσπονδόν. Hom.
21. In season, or in due time,  
κατὰ καιρόν. Thucyd.
22. Pausanias and Themistocles,  
τὰ κατὰ Πανσανίαν, καὶ Θέμιστον. Thucyd.
23. By little and little,  
κατὰ μικρά. Ælian.
24. The domestics,  
οἱ κατ' ἡ οἰκίαν. Ælian.
25. (Induced) by hatred,  
κατ' ἐχθρὰ. Thucyd.
26. To follow,  
ἰέναι κατὰ πόδας. Thucyd.
27. (To make a separate peace) for themselves,  
κατ' ἑαυτοὺς. Isocr.

28. (Wars have been terminated not) according to the forces, but according to the justice of the cause,

Οὐ κατ' ἡ δύναμιν, ἀλλὰ κατὰ τὸ δίκαιον. Isocr.

29. (Not to mention every thing) individually,

κατ' ἑκάστων. Isocr.

30. According to my opinion, or as I judge,

κατ' ἐμὴ κρίσιν. Elian.

31. Want of daily provisions,

Εὐδεια τῶν κατ' ἡμέραν. Isocr.

32. Hastily,

κατὰ σπουδὴν. Thucyd.

*Méla with a Genitive Case.*

1. In company with the gods,

Μέλα θεῶν. Plato.

2. With boldness, or boldly speaking,

Μέλα παρρησία. Demosth.

3. With, or by means of violence,

Μέλα βία. Isocr.

4. With this administration; or adopting this administration,

Μεθ' ἐτῶν πολιτεία. Isocr.

5. (To speak) with the same intention,

Μεθ' ἡ αὐτῇ διανοίᾳ. Isocr.

6. (To acquire) by many dangers,

Μέλα πολλῶν κινδύνων. Isocr.

7. To make for; or be on the side, and in favour of those who are willing to praise,

Εἶναι μεθ' ὁ βελομενὸς ἐπαινεῖν. Isocr.

8. He acted in conjunction with one or other of

μεθ' ἑκάστων γέγονεν. Isocr.

9. Learn-



9. Learning is attended with sorrow,

Μελα λυπη ἡ μάθησις. Aristot.

10. They lie in a state of oblivion, i. e. so as to be forgotten,

Μελα ληθη κεινῖαι. Xen.

11. Amongst the stars, i. e. situated in the midst of them,

Μετ' ἄστρον. Eurip.

*With a Dative Case.*

1. In (as work taken in) the hands,

Μελα χερ. Theocr.

2. Amongst (as to be intermixed amongst)

Μελα Τρωι. Hom.

3. With (as to fight with, i. e. against) the men,

Μετ' ἀνθρ. Hom.

4. In his breast,

Μελα φρην. Hom.

*With an Accusative Case.*

1. After an interval of time,

Μελα χρόνον. Lucian.

2. After (as to be second to) the companion,

Μεθ' ἑταῖρον. Hom.

3. After, i. e. after the end of life,

Μελα βίον. Lucian.

4. Since the peace has been made,

Μεθ' ἡ εἰρηνῃ. Demosth.

5. Unto (as to go unto) the people,

Μελα λαόν. Hom.

6. Next to Pan (i. e. Pan shall have the first, you the second).

Μελα Παν. Theocr.

7. To (as to return back to) you,

Μελα σν. Hom.

8. He went in pursuit of, i. e. to attack Xanthus,  
Βη μεία Ξανθοῦ. Hom.
9. Agreeably or conformably to my will,  
Μετ' ἑμὸν κηρ. Hom.
10. In, or amongst, the multitude,  
Μεθ' ὁμίλου.
11. To go after—i. e. in order to gain prizes,  
Ελθεῖν μετ' αἰθλον. Hom.
12. Upon the fame—i. e. after he had heard,  
Μεία κλειῶ. Hom.
13. To go after the footsteps of another,  
Μετ' ἰχνιον βαίνειν. Hom.

*Παρα with a Genitive Case.*

1. From—i. e. sent from a man,  
Παρ' ἀνθρ. Soph.
2. From—i. e. arising from my art,  
Παρα τεχνη. Lucian.
3. By, or near, rocks,  
Παρα πετρα. Soph.
4. From or by (as learning any thing from) you,  
Παρα σὺ. Lucian.
5. From (as fleeing from) the ships,  
Παρα νηυσ. Hom.
6. From the gods (as any thing given from or by them)  
Παρ' ὁ θεῶ. Isocr.
7. That which is present,  
Το παρ πας. Pind.

*With*

*With a Dative Case.*

1. To, or near, the banks,  
Παρ' ὄχθης. Soph.
2. The first among the shepherds,  
Παρα ποιμῆν πρῶτος. Theocr.
3. At (as to continue at) the ships,  
Παρα νηὺς. Hom.
4. (Living in friendship) with his father,  
Παρα πατὴρ. Hom.
5. It remains with, or is in your power,  
Παρα σὺ. Hom.
6. According to my judgement, or as it appears  
to me being judge,  
Παρ' εἰς κρίτης. Ælian,
7. Taught by the son (of Mercury)  
Διδασκομένῳ παρὰ παῖς, Theocr.
8. Living in, with, or under a kingly govern-  
ment,  
Παρα τυραννίς. Pind.
9. At, or under, my feet,  
Παρα πᾶς. Theocr.

*With an Accusative Case.*

1. In life, or present with life,  
Παρα βίος. Lucian.
2. Contrary to (i. e. so as to violate the terms of  
the peace,)  
Παρ' εἰρήνης. Demosth.
3. By, or near, the door,  
Παρα θύρα. Lucian.
4. During the time of drinking,  
Παρα ποτῶ. Ælian.
5. Unto (as admit any one to see) him,  
Παρ' αὐτό. Ælian.

6. Whilst the facts themselves were committing,  
Παρ' αὐτο το πρᾶγμα. Demosth.
7. Throughout the whole way,  
Παρα πᾶσα ὁδῶ. Isocr.
8. Contrary to expectation; or otherwise than expected,  
Παρ' ἐλπίς. Thucyd.
9. Beyond our ability, i. e. even more than we could well do,  
Παρα δύναμιν. Thucyd.
10. By means of, or in consequence of his neglect,  
Παρ' ἡ ἀμελεία. Thucyd.
11. He was within a night of taking it,  
Ἐγένετο λαβεῖν παρα νύξ. Thucyd.
12. Unto (as to send ambassadors unto) the king,  
Παρα βασιλεὺς. Thucyd.
13. (To throw down any thing) at one's feet,  
Παρα πους. Aelian.
14. On (as to strike one on) the shoulder,  
Παρ' ὤμῳ. Hom.
15. He went along the shore,  
Βῆ παρα θιν. Hom.
16. More than could be expected from the time of their age,  
Ἀλικίας παρα χρόνῳ. Pind.
17. Unseasonably,  
Παρα καιρῶ. Pind.

*Περὶ with a Genitive Case.*

1. With respect to his businesses,  
Περὶ πρᾶγμα. Isocr.
2. For (as to fight for, or in defence of) his country,  
Περὶ πατρίδα. Hom.
3. About



3. About (as to dispute about) the rights of a country,

Περὶ τὰ πατρίδα. Isocr.

4. About (as to write about or concerning) old age,

Περὶ γῆρας. Elian.

5. For (as to contend for) victory,

Περὶ νίκης. Isocr.

6. For (i. e. in order to obtain as a prize) a tripod,

Περὶ τριπύδων. Hom.

7. About (as to enquire about) his father,

Περὶ πατρός. Hom.

8. (I am grieved) on account both of myself and all ye,

Περὶ τ' αὐτοῦ καὶ περὶ πάντων. Hom.

9. (A vine was extended) round about the cave,

Περὶ σπηλαίου. Hom.

10. To be honoured above, or more than all men,

ὑπερβαίνειν πάντας. Hom.

*With a Dative Case.*

1. About (as a twist a chain about) the hands,

Περὶ χειρῶν. Hom.

2. About (as a garment is fastened about) the breasts,

Περὶ στήθεων. Hom.

3. He is delighted with what he is twining,

Περὶ πλέθματος γαυρεται. Theocr.

4. Round about, or near to, or at the gates,

Περὶ πυλῶν. Hom.

5. About or round a spear (as the hand grasps by taking hold of it all around)

Περὶ ἑλχῶς. Hom.

6. He was afraid for Menelaus, i. e. lest Menelaus should be in danger,

Εδίδου περι Μενελάου. Hom.

7. Near to and in defence of its young ones,

Περι τέκνων. Hom.

8. He was angry from his heart, or earnestly,

Εχολωθή περι καρ. Hom.

9. (To have courage) in their breasts,

Περι σπην. Hom.

10. The dew on the ears of corn,

Περι σάχους ερση. Hom.

11. Fighting for, or in defence of, his possessions,

Περι κτεαρ. Hom.

With an Accusative Case.

1. About (as to be earnest about) the war,

Περι πολέμου. Isocr.

2. About, (i. e. surrounding) the country,

Περι πατρίδος. Isocr.

3. Those who are employed in philosophy, i. e. philosophers,

Οι περι ή φιλοσοφία οντες. Isocr.

4. The war was made against Attica,

Πολέμου ό περι ή Αττική. Isocr.

5. With respect to our affairs,

Περι πράγμα. Herodot.

6. Pisander and his colleagues,

Οι περι ό Πεισανδρου. Thucyd.

7. Against (as to act unjustly against) their citizens,

Περι πολιτης. Isocr.

8. About (as any thing happening about) those times,

Περ' εκείνους ό χρόνους. Isocr.

9. (To offend) against the gods,

Περι θεων.

19. Near.

10. Near to the walls,  
Περι το τειχος. *Ælian.*
11. About the time the forum is full (i. e. mid-day,  
Περι πληθυσια αφορα. *Ælian.*
12. (To be stationed) about the entrance, or approach,  
Περι προσβολη. *Thucyd.*
13. About, i. e. to the number of about fifty,  
Περι πενήκοντα. *Isocr.*
14. About (as down growing about) the mouth and temples,  
Περι στομα, ο προλαφει τε. *Theocr.*
15. About (as to tie any thing round about) the top,  
Περι ριον. *Hom.*
16. (To keep guard) about or amongst the sheep,  
Περι μηλων. *Hom.*
17. They were busied about their suppers,  
Περι δεσπονιον ποτειν. *Hom.*
18. (They placed the victim) at the altar,  
Περι βωμου. *Hom.*
19. They walked round about the trench,  
Περι βοθρου περιελων. *Hom.*

*Pro with a Genitive Case.*

1. For these reasons,  
Προ τοδε. *Soph.*
2. For (i. e. instead of) your son,  
Προ παις. *Eurip.*
3. Before (as any thing placed in sight of) the eyes,  
Προ οφθαλμου. *Lucian.*
4. For

4. For (i. e. in defence of) the Greeks,  
Προ Ἀχαιοῖς. Hom.
5. Previously to the war,  
Προ ὁ πόλεμος. Isocr.
6. Standing before the gates,  
Προ πύλας. Hom.
7. That which is present,  
Το πρὸ παρ. Pind.
8. (A little) before morning,  
Προ ἡ ἑως. Thucyd.
9. (They would have used this) rather than  
that,  
Προὔτε. Thucyd.
10. (They had proceeded on their way,  
Ἐγενοντο πρὸ ὁδοῦ. Hom.
11. (I should prefer this man) before all riches,  
Προ πάντων χρημάτων (πρὸ χρημάτων). Xen.

*Προς, with a Genitive Case.*

1. (I beseech you) in the name of the gods,  
Πρὸ θεῶν. Soph.
2. With justice, or propriety,  
Πρὸ δικῆς. Soph.
3. It belongs to, or it is part of the base,  
Πρὸ κακοῖ. Soph.
4. From (as given from, or by) a man,  
Πρὸ ἀνδρ. Soph.
5. On my mother's side,  
Πρὸ μητρ. Lucian.
6. From (as to gain any thing from) you,  
Πρὸ συ. Soph.

7. By



7. By (as devour'd or torn by) birds,  
Πρὸ οἰωνοῦ. Soph.
8. To make for, or to be in favour of, the ene-  
mies,  
Πρὸ οἱ πολεμιοί. Thucyd.
9. (Seeking honour for Menelaus) from the  
Trojans,  
Πρὸ Τρώς. Hom.
10. (I swear) in the presence both of the blessed  
gods and mortal men,  
Πρὸ τε θεῶν μακαρῶν, πρὸ τε θνητῶν ἀνθρώ-  
πων. Hom.
11. (I hear things spoken) by or from the Tro-  
jans,  
Πρὸ Τρώς. Hom.
12. (Situating) towards or near the sea,  
Πρὸ ἁλός. Hom.
13. They are under the protection of Jupiter,  
Πρὸ Ζεὺς εἰσιν. Hom.
14. Amongst men,  
Πρὸ ἀνθρώπων. Pind.
15. (To drive away destruction) from his coun-  
try,  
Πρὸ πάρα. Pind.
16. (You speak by no means) as becomes you,  
Πρὸ σὺ. Xen.

*With a Genitive Case.*

1. At, or near, the gate,  
Πρὸ πυλῆς. Soph.
2. Besides, i. e. added to these calamities,  
Πρὸ συμφορᾶς. Isocr.
3. Upon (as to sprinkle any thing upon) the  
ground,  
Πρὸ γῆς. Hom.

4. At

4. At my head, (so as to support it)  
 Προ κεφαλη. Theocr.
  5. In, at, or amongst the army,  
 Προ στρατου. Soph.
- With an Accusative Case.*
1. Unto, or in the hearing of, many,  
 Προ πολλου. Soph.
  2. Into anger,  
 Προ ορη. Soph.
  3. For these purposes,  
 Προ ταυτο. Soph.
  4. For pleasure, i. e. so as to give pleasure,  
 Προ ηδονη. Soph. and Demosth.
  5. In anger, or angrily,  
 Προ ορη. Soph.
  6. Unto, or towards home,  
 Προ οικου. Soph.
  7. Against me, i. e. in reproach to me,  
 Προ εμου. Lucian.
  8. For, i. e. in order to create fragrance,  
 Προ ευωδια. Aelian.
  9. By force,  
 Προ βια. Soph.
  10. Opportunely,  
 Προ καιρου. Soph.
  11. To contend with or against them,  
 Προ εκεινους διαγωνισασθαι. Isochr.
  12. Upon, or about (as to write about the subject  
 of) a deposit,  
 Προ παρακαταθηκη. Isochr.
  13. Towards the pursuit of virtue,  
 Προ αρετη. Isochr.
  14. At (so as to be affected at) the heat,  
 Προ το θαλπου. Lucian.

15. By (so as to be carried away by) the wind,  
 Προ ὁ ἀνεμος. Lucian.
16. By (as to judge of happiness by comparing  
 it with) money,  
 Προ ἀργυριον. Isocr.
17. With respect to the Barbarians,  
 Προ οἱ βαρβαροι. Isocr.
18. In answer to these things,  
 Προ τω. Herodot.
19. (To make an alliance) with the Barbarians,  
 Προ οἱ βαρβαροι. Isocr.
20. They used it to serve as a trophy,  
 Προ το τροπαιον εχρησασθαι. Thucyd.
21. They coincided with their opinion; or were  
 well disposed towards them,  
 Εἰσασαν ἑκινων προ ἡ γνώμη. Thucyd.
22. (They change their opinions) according as  
 events happen,  
 Προ ξυμφορα. Thucyd.
23. In the conference which he held with Crito,  
 Συνασια τη προ Κριτων. Ælian.
24. They were intent on sacrificing,  
 Προ ἡ ἱερουργια ησαν. Ælian.
25. The anemone is not to be compared with roses,  
 Ου συμβλητ' εἰν ανεμωνα προ ροδον. Theocr.
26. (All things are serene) towards the prosecuting  
 of; or, for the purpose of prosecuting the  
 voyage.  
 Προ πλο. Theocr.
27. I go to Olympus,  
 Εἰμι προ ὁ Ολυμπ. Hom.
28. Most experienced in the enterprizes of war,  
 Εμπειροτατων των προ ὁ πολεμου κινδυνων.  
 Isocr.
29. (To give sentence) agreeably to truth,  
 Προ αληθεια. Lucian.

*Συν with a Dative Case.*

1. With justice, or justly, (as to do all things justly)

Συν δικη. Eurip.

2. Through envy and clamour,

Συν φθονος και βοη. Soph.

3. Together, or at the same time, with you,

Συν συ. Soph.

4. In a pleasant manner,

Συν ηδουνη. Elian.

5. Epeus formed it with or by (the help of) Minerva,

Επεισποιησεν συν Αθηνη. Hom.

6. The gods will be on our side,

Θεοι συν εσω σπουλαι.

*ὑπερ with a Genitive Case.*

1. On the earth,

ὑπερ γη. Lucian.

2. For, i. e. in defence of their country and children,

ὑπερ πατρις και παις. Lucian.

3. Above (as standing above) the houses,

ὑπερ μελαθρον. Soph.

4. For the sake of glory,

ὑπερ η δόξα. Isocr.

5. For, i. e. for the interest of the Barbarians,

ὑπερ οι βαρβαροι. Isocr.

6. For me, i. e. in my place or stead,

ὑπερ εγω. Lucian.

7. About



7. About (as to dispute about) some few days,  
Ἵπερ ὀλίγη ἡμερα. Ælian.
8. (To choose death) in exchange for pain,  
Ἵπερ πονέω. Ælian.
9. For, i. e. in order to continue slavery,  
Ἵπερ δαλαζιο. Isocr.
10. For, (i. e. to negotiate as an ambassador for)  
his country,  
Ἵπερ πατρίδος. Ælian.
11. (To offer sacrifice) for, or in the name of the  
Greeks,  
Ῥεῖαι ὑπερ Δαναοί. Hom.
12. (Beseech him by the love which he has) for  
his father and mother,  
Ἵπερ πατέρα καὶ μητέρα λίσσεται. Hom.
13. Above (as to strike above) the ear,  
Ἵπερ ὤτος. Hom.
14. Over (as a spear flying over) the back,  
Ἵπερ νωτό. Hom.
15. Over (i. e. having passed over to the farther  
side of) the river,  
Ἵπερ ποταμῶ. Hom.
16. (The dream stood) at or above his head,  
Ἐπὶ ὑπερ κεφαλῇ. Hom.
17. The fire burning on or above his head (i. e.  
the light reflected from his helmet)  
Πῦρ ὑπερ κεφαλῇ δαιομενον. Hom.
18. About, concerning, or making mention of  
Hiero,  
Ἵπερ Ἱερῶν. Pind.
19. As to what concerns this time, or for this  
time,  
Ἵπερ ὁ χρόνος ἐστίν. Plato.

*With an Accusative Case.*

1. Beyond expectation ; i. e. more than expected,  
'Υπὲρ ἐλπίς.
2. They thought our city more powerful than it really was,  
(Ἐνομίσαν πολλὴν μείζω) ὑπὲρ δυνάμεις. Thucyd.
3. Contrary to my fate ; or, before the time appointed by fate,  
'Υπὲρ αἵσα. Hom.
4. Contrary to, or in transgression of, the treaties,  
'Υπὲρ ὀρκίον. Hom.
5. (Men bring evils on themselves) beside what fate appoints,  
'Υπὲρ μοῖρα. Hom.
6. (The spear came) over the shoulder,  
'Υπὲρ ὤμου. Hom.
7. By means of; or on account of; or occasioned by the offence,  
'Υπὲρ ἀμπλακία. Pind.

*'Υπο with a Genitive Case.*

1. Under (as situated under) the earth,  
'Υπο χθών. Hom.
2. By reason of its smoothness,  
'Υπο λειότης. Lucian.
3. Through a principle of hatred, or from motives of hatred,  
'Υπο μίσος. Lucian.
4. By (as occasioned by) thunder,  
'Υπο βροντῇ. Hom.
5. By (as any thing possessed by) enemies,  
'Υφ' οἱ σχῆτροι. Isocr.
6. (Killed) by his son or by his wife,  
'Υφ' ὁ παῖς, ἢ ὑφ' ἡ γυνή. Lucian.
7. Deliver

7. Deliver from under the mist,  
'Ρυσαι ὑπ' η̄ρ. Hom.
8. (Sustaining toil) under or by labours,  
'Υπ' αἰθλον. Hom.
9. (To strike) under the cheek and ear,  
'Υπο θναδμῶ και παρ. Hom.
10. Under, as to resound under, one's feet,  
'Υπο πας. Hom.

*With a Dative Case.*

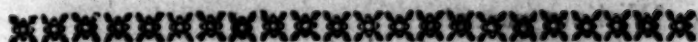
1. Under, i. e. subject to, the Lacedæmonians,  
'Υπο Λακεδαιμονιοι. Isocr.
2. Under, i. e. under the sanction of a law,  
'Υπο νομῶ. Lucian.
3. Under (as to fall under) the axle-trees,  
'Υπ' αξων. Hom.
4. Under (as to be subdued under) the hands,  
'Υπο χειρ. Lucian.
5. Under (as to be buried under) the sand,  
'Υφ' ἡ ψαμμῶ. Lucian.
6. Under (as to be educated by, or under) the  
Art Statuary,  
'Υφ' ἡ Ἑρμοσλυφικη (τεχνη). Lucian.
7. We instruct by means of Comedies and Tra-  
gedies,  
Παιδευομεν ὑπο Κωμωδια και Τραγωδια.  
Lucian.
8. Under (as soldiers under) arms,  
'Υφ' ὄπλον. Thucyd.
9. Under (as a footstool under) the feet,  
'Υπο πας. Hom.
10. Under (as living at the foot of or vicinity of)  
Tmolus,  
'Υπο Τμωλῶ. Hom.

11. Under (as to be concealed under the circumference of) his shield,  
'Υπ' ἀσπίδος. Hom.
12. Under (as to shed tears under) the eyebrows,  
'Υπ' ὀφρύς. Hom.
13. Under (as to be brought up under or by the care of) a mother,  
'Υπο μητρ. Hom.

*With an Accusative Case.*

1. Under, i. e. in subjection to their hand,  
'Υπο χειρ. Soph.
2. Under (as to sink under) the sea,  
'Υπο ποντος. Hom.
3. In the time of peace,  
Υφ' ἡ ειρήνης. Isocr.
4. During the continuance of my anger,  
'Υπο μνηθιμῶ. Hom.
5. Under (as to be situated under, or below) Attica,  
'Υφ' ἡ Ἀττική. Isocr.
6. Under (as to strike under) the breast,  
'Υπο το σεννον. Lucian.
7. At night; or, at the beginning of night,  
'Υπο νυξ. Thucyd.
8. Under (as to come under, or close to) the city,  
'Υπο πόλεις. Hom.
9. Under (as to drive cattle under or into) a cave,  
'Υπο σπιῶ. Hom.
10. About the very same time,  
'Υφ' οἱ αὐτοὶ χρόνοι. Thucyd.





## Adverbs exemplified.

### *ἄλῃς with a Genitive Case.*

1. Enough of these things,  
ἄλῃς αὐτῶν. Xen.
2. Enough meat,  
ἄλῃς βόρῃ. Herodot.
3. Enough conversation,  
ἄλῃς ὁ λόγος. Polyæn.

### *ἅμα with a Dative Case.*

1. Together with the day, i. e. at day-break,  
ἅμα ἡ ἡμέρα. Xen.
2. Together with an incursion,  
ἅμα ἡ ἐπιδρομή. Thucyd.
3. Together with its water,  
ἅμα τὸ ὕδωρ. Herodot.

### *ἄνευ with a Genitive Case.*

1. Without arms, i. e. not having arms,  
ἄνευ ὀπλῶν. Xen.
2. Without lamentation, i. e. unlamented,  
ἄνευ οἰμωγῇ Thucyd.
3. Without

3. Without war,  
Ἀνευ πολέμου.
  4. Without parents,  
Ἀνευ τοκευς. Soph.
  5. Without your counsels, i. e. without your having given counsels,  
Ἀνευ τοῦ σου βουλευμα. Herodot.
- 

*Ἀπανευθε with a Genitive Case.*

1. Apart, or at a distance from the fight,  
Ἀπανευθε μάχη. Hom.
  2. Apart from the gods,  
Ἀπανευθε θεῶ. Hom.
- 

*Ἀτερ with a Genitive Case.*

1. Without having received gifts,  
Ἀτερ δωρον. Hom.
  2. Without burial, i. e. unburied,  
Ἀτερ ταφῃ. Soph.
  3. Without shame,  
Ἀτερ αἰσχυνῃ. Soph.
- 

*Διχα with a Genitive Case.*

1. Separately from the body,  
Σωμα διχα. Xen.
- Without them,  
Διχα κεινῶ. Soph.
- Without your opinion,  
Διχα γνώμη. Soph.

*Eγς with a Genitive Case.*

1. Near the sea,  
Εγς αἰς. Hom.
2. Near his companions,  
Εγς ἱταίρῳ. Hom.
3. Near to, i. e. affected by calamities,  
Εγς ἡ συμφορᾷ. Isocr.

*Εκ with a Genitive Case.*

1. Out of, or not affected by, misfortunes,  
Εκ πημα. Soph.
2. Beyond our expectations,  
Εκ δοκημάτων. Eurip.
3. At the outside of the mansion,  
Δωμα εκ. Hom.
4. From out of—(as to come from out of) a tent,  
Σκηνη εκ. Eurip.

*Ἔνεκα with a Genitive Case.*

1. On your daughter's account,  
Θυγατρὶ ἔνεκα. Eurip.
2. For the sake of life,  
Ψυχῇ ἔνεκα. Isocr.
3. For Cyrus's sake,  
Κυρῷ ἔνεκα. Xen.
4. For the purpose, or sake of guarding,  
Φυλάκῃ ἔνεκα. Xen.

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*Εντὸς with a Genitive Case.*

1. Into the house,  
Μελαθρα εντὸς. Eurip.
  2. Within the space of three years,  
Εντὸς τρια ετη. Isocr.
  3. Within the Isthmus,  
Εντὸς Ισθμου. Thucyd.
- 

*Εξω with a Genitive Case.*

1. Out of reach of blame,  
Εξω αἰλια. Soph.
  2. Beyond belief; or incredible,  
Εξω πισις. Lucian.
  3. Out of, (as to take from out of) a chariot,  
Οχηματα εξω. Eurip.
  4. Out of, (as to go out of) the house,  
Εξω οικοι. Eurip.
- 

*Εσω with a Genitive Case.*

1. Into the house,  
Δωματα εσω. Eurip.
  2. In heaven,  
Ουμαιν̄ εσω. Eurip.
- 

*Κρυφα with a Genitive Case.*

1. Without the knowledge of the confederates,  
Κρυφα ὁ ξυμμαχ̄. Thucyd.
2. Without the knowledge of the Athenians,  
Κρυφα ὁ Αθηναῑ. Thucyd.

Λαθρα



---

*Λαθρα with a Genitive Case.*

1. Without her husband's knowledge,  
Λαθρα ὁ ἀνὴρ. Xen.
  2. Without the knowledge of each other,  
Λαθρα ἐκἀλλήλων. Xen.
- 

*Μεχρι with a Genitive Case.*

1. As far as the sea,  
Μεχρι θαλάσσης. Xen.
  2. To this time,  
Μεχρι ὁδε. Xen.
  3. Unto, i. e. to the very point of death,  
Μεχρι ἀπαθροενσις. Lucian.
- 

*Πελας with a Genitive Case.*

1. Near the house,  
Δομοὶ πελας. Eurip.
  2. Near the shore,  
Ἀκτὴ πελας. Eurip.
- 

*Περα with a Genitive Case.*

1. Contrary to justice; i. e. in transgression of it,  
Περα δικῆ. Soph.
2. Contrary to the laws,  
Περα ὁ νόμου. Soph.

---

*Πλην with a Genitive Case.*

1. Except the soul,  
Πλην ψυχῆ. Xen.
  2. Except you,  
Πλην σου. Soph.
  3. Except Achilles,  
Πλην Ἀχιλλεύς. Soph.
- 

*Ποι, πη, πε, ὅποι, or ὅποι with a Genitive Case.*

1. In what land?  
Ὅποι γῆ. Soph.
  2. In what a situation of mind?  
Ὅποι γνώμη. Soph.
  3. To what words?  
Ποι λόγῳ. Soph.
  4. In what a state of mind?  
Πε φρενές. Soph.
- 

*Περὶ with a Genitive Case.*

1. Far from the truth of facts,  
Περὶ πρᾶγμα. Isocr.
2. Far removed from, or from being concerned  
with political affairs,  
Περὶ τὰ πολιτικά πρᾶγματα. Isocr.

Προσθε, Προσθεν, or Εμπροσθεν, *with a Genitive Case.*

1. Before (as to place any thing in sight of, and close to) Achilles,

Προσθεν Αχιλλεύς. Hom.

2. Before (as to hold a shield before) the breast,

Προσθε γερνον. Hom.

3. Before (as to fight before, or in defence of) parents,

Προσθε τοκεύς. Hom.

4. To be beforehand so as to direct events,

Εμπροσθεν ειναι το γραμμα. Demosth.

Σχιδον *with a Genitive Case.*

1. He came very near him,

Σχιδου αυτου. Hom.

2. Near Achaia,

Σχιδου Αχαιίς. Hom.

Χωρις *with a Genitive Case.*

1. Without my assistance,

Εγω χωρις. Eurip.

2. Apart from your daughter,

Παρθενου χωρις. Eurip.

3. Without labour,

Πονου χωρις. Soph.

## OBSERVATIO.

Ad Naturam Sermonis priscam spectandam, atque adeo etiam ad ea, quæ Nos hic tradimus, ad ea, inquam nemini patet aditus, nisi qui prima Linguae Græcæ rudimenta, maximè autem *Conjugandi*, (ut vocant,) & *Tempora* e Temporibus legitimo ordine deducendi, rationes Puer tenaci memoriâ combiberit; adeo ut nullo tempore ea sibi elabi patiatur. Hæc qui Puer neglexerit aut Adolescentior, vir factus in scriptoribus Græcis legendis versatissimus, ubique locorum hæret, sæpè pedem offendit ad minimos scrupulos, & in parvis gravitèr labitur.

Valckenaeril Observationes  
ad Origines Græcas.

Examples



## Examples of Verbs, in the Active, Passive, and Middle Voices.

### Active Voice.

#### Indicative Mood.

##### *Present Tense.*

1. I wonder, θαυμάζω. Xen.
2. Thou dost transact, πράττω. Xen.
3. He doth hear, ἀκκω. Demosth.
4. We send, πέμπω. Xen.
5. Ye think, νομίζω. Xen.
6. They teach, διδάσκω. Xen.

##### *Imperfect.*

1. I was weeping, or did weep, δακρυω. Lucian.
2. Thou wast teaching, διδάσκω. Xen.
3. He did say, λίσω. Xen.
4. We plundered, ἀρπαζω. Thucyd.
5. Ye persuaded, πειθω. Xen.
6. They did rejoice, χαιρω. Xen.

##### *1st Future.*

1. I shall omit, παραλείπω. Demosth.
2. Thou wilt shew, δηλω. Demosth.

3. He

3. He shall place, *ταῖτω*. Xen.
4. We will lead, *αἶω*. Xen.
5. Ye shall attempt, *ἐπιχειρεῶ*. Xen.
6. They will bid, *κέλευσιν*. Xen.

*Præter-perfect.*

1. I have taken care, *φρονέειν*. Xen.
2. Thou hast done, *ποίησιν*. Xen.
3. Thou hast protected, and dost still protect, *ἀμφοβαίνω*. Hom.
4. We have admired, and do still admire, *θαυμάζω*. Xen.
5. Ye have, and do overcome, *κράτειν*. Plato.
6. They have sworn falsely, *ἐπισπριμν*. Xen.

The third, fourth, and fifth examples here given, exactly express the force of the *Præter-perfect Tense*, which connects the past with the present. This tense is particularly used by Orators.

*Præter-pluperfect.*

1. I had deceived, *ἐκπαλαῶ*. Xen.
2. He had struck, *βαλλῶ*. Hom.
3. I had benefited, *οφείλω*. Plato.
4. They died, *θνήσκω*. Thucyd.
5. They had composed, *ποίησιν*. Plato.
6. He had written, *γράφω*. Epict.
7. They had learnt, *μαθάνω*. Xen.

*1st Aorist.*

1. I feared, *δειδῶ*. Plato.
2. You wrote, *γράφω*. Xen.
3. He nodded, *νεύω*. Plato.
4. We persuaded, *πειθῶ*. Xen.
5. Ye

5. Ye heard, *ακουω*. Xen.  
 6. They taught, *διδασκω*. Xen.

*Note.*

The first Aorist is much used by Historians.

The common mode of distinguishing between the times expressed by the Præter-perfect and first Aorist, is by an illustration of this kind, "*γέγραφα*, I have written"—"*ἔγραψα*, I wrote;" or, as in the French language, "*J'ai fait*, I have made or done"—"*Je fis*, I made or did."

The examples of this Aorist cited above, express its reference to time past, but do not determine whether a long or short period has intervened since the action was done. It is however to be observed, that this tense is found in different authors to imply not *past* time alone, but *present* and *future* also. But its usage in this wide acceptation is not arbitrary: it then only takes place, when the circumstance mentioned is such, as that its effect still continues, and will not cease to prevail.

See LENNEP *de Analogiâ Græcæ Linguae*. Cap. 5. and *Animadversiones ad Lennep* by SCHEIDIUS. See also HOOGEVEEN's edition of VIGER *de Idiotismis* C. 5. S. 3. R. 11.

*2d Aorist.*

1. I fled, *φευγω*. Polyæn.  
 2. Thou diedst, *αποθνήσκω*. Herodot.  
 3. He hath received, *λαμβάνω*. Plato.  
 4. We have left, *καταλείπω*. Xen.  
 5. Ye have learned, *μανθάνω*. Xen.  
 6. They made an incursion, *εμβαλλω*. Thucyd.

**Passive**

## Passive Voice.

### Indicative Mood.

#### *Present Tense.*

1. I am sent away, αποπιμπω. Herodot.
2. You are named, ονομαζω. Lucian.
3. He is rejoiced, ευφραϊνω. Eurip.
4. We are governed, αρχω. Xen.
5. Ye are nourished, τρεφω. Xen.
6. They are reckoned, νομιζω. Xen.

#### *Imperfect.*

1. It was remembered and mentioned, μνημονοῦντο. Thucyd.
2. They were destroyed, διαφθειρω. Thucyd.
3. He was admired, θαυμαζω. Polyæn.
4. They were killed, κτείνω. Polyæn.
5. He was thrown down a precipice, κατακρημνίζω. Polyæn.
6. They were taken alive, ζωσρευω. Polyæn.
7. It was prolonged, μηκυνω. Thucyd.
8. They were pressed, πιεζω. Thucyd.

#### *Præterperfect.*

1. It has been decreed, κυρω. Lucian.
2. They have been chosen, αἰρω. Xen.
3. It has been done, πράττω. Isocr.
4. It has been consulted, βεβλευω. Herodot.
5. It hath been bruised, τριβω. Plato.
6. You have been cast out, απορριπῶ. Xen.

*Præter-*



*Præter-pluperfect.*

1. I had been educated, *τριβω*. Plato.
2. I had been prepared, *παρασκευαζω*. Plato.
3. He had been veiled, *εκαλυπτω*. Demosth.
4. It had been done, *πραττω*.
5. It had been whispered about, *διαβουλλω*. Xen.
6. It was written, *γραφω*. Xen.
7. It was fortified with a wall, *τειχιζω*. Thucyd.
8. He was buried, *θαπνω*. Herodot.

*1st Aorist.*

1. I was blinded, *τυφλω*. Plato.
2. It was said, *λειω*. Plato.
3. They were persuaded, *πειθω*. Polyæn.
4. They were fortified, *τειχιζω*. Polyæn.
5. He was ashamed, *αισχυνω*. Xen.
6. It was acquired, *ωριζω*. Xen.
7. He was sent, *πειπω*. Eur.
8. He was found, *ευρισκω*. Eur.

*2d Aorist.*

1. They were struck with fear, *εκπληττω*. Polyæn.
2. He was buried, *θαπνω*. Ælian.
3. They were dismissed, *απαλλαττω*. Hocr.
4. We talked, *συλλειω*. Plato.
5. They appeared, *φαινω*. Plato.
6. He was glad, *χαιρω*. Hom.

*1st Future.*

1. I shall be punished, *κολαζω*. Lucian.
2. Thou shalt be compelled, *αναγκαζω*. Lucian.
3. He shall be left, *λειπω*. Soph.
4. We shall be thought, *νομιζω*. Lucian.

5. Ye

5. Ye will be animated, ἐπιρρώνυμι. Lucian.
6. They will be benefited, ὠφελεω. Xen.
7. It will be put an end to, παύω. Thuc.

2d Future.

1. We shall be delivered from, ἀπαλλάττω. Xen.
2. You will be hurt, βλαπτω. Isocr.
3. They will appear, φαίνω. Isocr.

Paulo Post Futurum.

1. It shall be called, or shall be, καλεω. Soph.
2. He shall soon be buried, θάπτω. Soph.
3. I shall soon be left, λείπω. Apollon.
4. He will be wounded, βαλλω. Eurip.
5. It shall instantly be done, πράττω. Soph.
6. I shall be bound, δεω. Xen.
7. It shall be written, γράφω. Theocr.

## Middle Voice.

### Note,

To signify the doing of any thing in general, without any particular reference, the active voice was employed; but when it was done for the use of, or with a pointed reference to the doer, the Middle.

See KNIGHT'S Analytical Essay on the Greek Alphabet: and LENNEP'S Analogia. C. 7. p. 84. and C. 8. p. 104. in Scheidius's Edition.

## Middle Voice. Indicative Mood.

### *1st Future.*

1. They will flee, *φευγω*. Hom.
2. I will begin, *αρχω*. Xen.
3. He will hasten, *σπειρω*. Hom.
4. They will turn themselves, *τρεπω*. Xen.
5. He will prepare himself, *παρασκευαζω*. Xen.
6. I shall try, *πειραζω*. Xen.
7. You shall teach, *διδασκω*. Lucian.
8. We shall hurt ourselves, *βλαπρω*. Thuc.
9. They will be hindered, *κωλυω*. Thuc.

The fourth, and fifth, and eighth examples here given, express the first and genuine signification of the Middle Verb.

The Middle Verb in the Future Tense, as in the ninth example, is often used in a Passive Signification. See Kuster de Vero Ufu Verborum Mediorum, p. 66.

### *Præter-perfect.*

1. I have suffered, *πασχω*. Lucian.
2. I have feared, and do fear, *δειδω*. Demosth.
3. Thou art undone, *διαφθειρω*. Hom.
4. It hath been, *γινωμαι*. Plato.
5. I have seen, *δερκω*. Soph.
6. I trust, *πειθω*. Soph.

E

7. Thou

7. Thou hast escaped, φεύω. Eurip.
8. Thou hast exclaimed, κραζω. Soph.

*Præter-pluperfect.*

1. He left, λείπω. Xen.
2. He had heard, ἀκέω. Xen.

n. This verb must be made with the Attic repetition of the two first letters in the preterite middle, and the augment of the first repeated in the preter-pluperfect.

3. They fared, ὤρῳ. Thucyd.
4. It had concealed, κρύβω. Hom.
5. He had been born, γίνομαι. Xen.

*1st Aorist.*

1. You have taught, διδάσκω. Lucian.
2. You have considered, σκεπτόμαι. Xen.
3. He crowned himself, ἀνάσσω. Polyæn.
4. He ceased, παύω. Isoer.
5. I have exacted, ὠρέω. Plato.
6. I have fined myself, τιμῶ.
7. He subdued, κατέσσω. Herod.

*2d Aorist.*

1. You turned yourself back, ἀπώσσω. Plato.
2. We had heard, πυνθανομαι. Plato.
3. He postponed, ἀναβάλλω. Polyæn.
4. He applied himself, ἐπιθήμι. Elian.
5. He is dead, ἀπολλύμι. Bion.



## Rules of the Greek Syntax Exemplified.

I. A verb Personal agrees with its Nominative Case in Number and Person.

*Singular.*

1. Zeuxis painted; Nicostatus was struck with wonder; Æschylus was called in question,  
*Zeuxis eiraisa. Nikostratos ezeplēstomēn. Ais-  
 chulos ekrimomēn. Ælian.*
2. Deliberate slowly, but execute quickly,  
*Baleuomai men bradiōs, epileiō dei tachōs.*  
*Ifocr.*
3. Though you may have concealed any thing for the present, afterwards you will be discovered,  
*An parautika<sup>a</sup> krypsō, ūteron ephthosomai. Ifoc.*
4. Strength with prudence hath profited, but without it, hath injured,  
*Prōmē mēla men prōnēsis ωφελησα, aneu dei eblapsa. Ifocr.*
5. Either time hath consumed, or disease made to wither,  
*H chronos<sup>a</sup> analusē, ē nosos<sup>a</sup> hēmaranon. Ifocr.*

*Dual.*

6. We therefore are now going hence,  
*Egō men nū ōrmaomai. Soph.*

<sup>a</sup> The letter S placed over the last syllable of this and some other verbs, shews that they must be put in the subjunctive mood.

7. His eyes shine,  
Οφθαλμοῖς λαμπροῖς. Hom.
8. Two belts were extended,  
Δύω τελαμῶν τεῖλαμαι. Hom.
9. The son of Tydeus, and Ulysses pursue,  
Τυδείδης, ἥδε Οδυσσεύς διώκω. Hom.
10. The two Ajaxes were willing,  
Ἡθελον Αἴας δύο. Hom.
11. They both met,  
Ἀμφω συνήλθον. Polyæn.
12. Ye labour,  
Εὐ ὑπερπονέω. Soph.
13. Why do ye flee? will ye not remain?  
Τί φεύετε; ἢ μὲν οὐ; Aristoph.
14. Brothers being friends, even though widely  
distant from each other, act together,  
Ἀδελφοῖς φιλοῦσιν κ', πολὺ διεσῶς πράττω αἶμα,  
Xen.

*Plural*

15. Fountains flow through,  
Διὰ ῥέει κρήνη. Ælian.
16. Birds sing,  
Καταδω ορνίς. Ælian.
17. The rocks returned the sound,  
Ἀνέχθησαν πύρα. Polyæn.
18. The soldiers fought bravely,  
Ὁ στρατιώτης γενναίως ἠγωνισάμην. Polyæn.
19. The spies were delivered up, Athens was for-  
tified,  
Ἀπεδοθὲν ὁ κατασκοπεύς, εἰσχυρὴν Ἀθηναί.  
Ælian.

II. Nouns

II. Nouns plural, of the neuter Gender, are often found with verbs singular<sup>a</sup>.

1. There are groves,  
Ἄλσος εἰμι. Ælian.
2. Streams flow in,  
Ἐπιρρέω νάμα. Ælian.
3. The courts are silent,  
Σιλαῖω μελαθρόν. Eurip.
4. There are leaves and flowers,  
Φύλλον καὶ ἀνθὸς γίνονται. Hom.
5. The darts fall out,  
Τὸ βέλτεκ ἐκπίπτω. Ælian.
6. His children were brought,  
ἤνεχθην τὸ παῖδιον. Plato.
7. The stars are moved,  
Κινεῖται τὸ ἀστρον. Aristot.

III. All nouns Dual, as they imply more than One, may have verbs or adjectives plural joined to them: but nouns Plural can then only have verbs or adjectives Dual, when only Two things or persons are implied<sup>b</sup>.

*Dual Nominative, Plural Verb.*

1. Left being taken, ye should become a prey,  
Μηπως αλων κυρμαί γενώμαι. Hom.
2. I and Sthenelus will fight,  
Ἐγὼ Σθενίλ τε μαχησώμαι. Hom.
3. We sat thus answering each other,  
Ἐγὼ ὡς ἀμειβομένον ἦμην. Hom.

<sup>a</sup> It was usual with *Pindar* to put a Nominative Case, of the Masculine Gender and Plural Number, with a Verb in the Singular. There are some few examples of this mode to be found also in other authors; but they are always *Sylleptical* Expressions, and imply an universality.

See Dawes's *Miscellanea Critica*, p. 52. Edit. *Burgess*.

4. Having hid (our bodies) we shall be concealed,

Κρυψας λησω. Eurip.

5. Returning themselves, they fought among the first,

Αυτοῖς δεσφρεθεις, μιᾶ πρωτῷ μαχομην. Hom.

*Plural Nominative Dual Verb.*

6. Rivers bring together,

Ποταμοῖς συλβαλλω. Hom.

7. Ye who punish,

Ος τιννυμαι. Hom.

8. As winds excite,

Ὡς ανεμῷ ορινω. Hom.

9. My horses are weary,

Καμον ιππῶν. Hom.

10. Having made even (their chariots) they drove on,

Εξισωσας ηλαυνον. Soph.

11. Ye were born,

Συ γεφυκα. Soph.

IV. When the sense is to be supplied by the particle *That*, and *ὅτι* is omitted in the Greek, the Substantive is put in the Accusative Case, and the Verb in the Infinitive Mood.

1. I am not willing that he should die,

Εθανον αυτῷ ετι πω θελω. Soph.

2. It is said that these waters contribute to health,

Λεγομαι το υδωρ εις υγιεια συμβαλλεσθαι. Aelian.

3. It is said that Cyrus went away with tears,

Κυρῷ συν δακρυον λεγομαι απεχωρησα. Xen.

4. They say that it is not probable that one who is really the father should die by means of his own son,

Ου φημι ειμῷ ὅ γε αληθεως τοκευς υπο τε ιαυτε παινῷ αποθνησκει Herod.

5. Why



5. Why do they say that mortal men are wise?  
Τὸ βροτῶν φρονεῖν λείω; Eurip.
6. They thought that we should have perished,  
Ἐνομίζον ἔγω ἀπώλομην. Xen.

V. An Adjective agrees with its Substantive in  
Case, Gender, and Number.

1. The greatest safety,  
Σωτηρία μεγιστῶν. Eurip.
2. Evil communications,  
Ὅμιλια κακῶν. Menand.
3. Diminutive works,  
Μικρῶν ἔργων. Ælian.
4. The greatest prizes,  
Ἀθλῶν μεγιστῶν. Isocr.
5. Many nations,  
Ἐθνῶν πολλῶν. Isocr.
6. Martial songs,  
Ἀσπιδῶν ᾠδῆς. Ælian.
7. Every gift given, though it be small, is very  
great, if you give it with benevolence,  
Ἄπας δίδωμεν δῶρον, εἰ καὶ μικρῶν,  
Μεγιστῶν εἰμι, εἰ μετ' εὐνοία δίδω. Philemon.
8. Exceedingly high mountains,  
Ὅρει ὑπερψηχῶν. Ælian.
9. The Thebans being persuaded put them to  
flight,  
Θηβαῖοι πεισθεὶς ἐπείραμην. Polyæn.
10. Good men profit, but bad men hurt,  
Ὁ ἀγαθὸς ὠφελεῖ, ὁ δὲ κακὸς βλαπτῶ. Plato.
11. Men are more angry at being hurt by injustice,  
than compelled by force,  
Ἀδικῶμεθα ὁ αὐθιγῶν, μᾶλλον ὀφείζομαι ἢ  
βιάζομεθα. Thucyd.

VI. An Adjective is often put in the Neuter Gender, and agrees with Χρημα understood.

1. Anger is not a suitable thing in misfortunes,  
Θυμῶ δ' ἐν κακῶ ἢ ξυμφορῶ. Soph.
2. Nothing succeeds well without labour,  
Πονεῖ τοι χωρὶς ἄδεις εὐτυχίῳ. Soph.
3. How sweet a thing is solitude!  
'Ὡς ἥδ' ἐς ἐρημίαν. Menand.
4. To what other person is a brother an ornament?  
Τίς ἀλλῶ ἀδελφῶ καλῶ; Xen.
5. Man is something so hard to be pleased, and querulous and morose,  
Οὕτω δυσαρὲς τίς εἰμι ὁ ἀνθρώπων, καὶ φιλαίτις, καὶ δυσκολῶ. Max. Tyrius.
6. Truth is always a right thing,  
Ὁρθῶ ἡ ἀληθεία αἰ. Soph.
7. Insensibility to shame is a bad thing,  
Ἀναισχυντία φαυλῶ. Aristot.
8. To men their country is a most dear thing,  
'Ἡ πατρίς φιλάται βροτοί. Eurip.
9. Calumny is a most heinous thing,  
Διαβολὴ εἰμι δεινολάτῳ. Herodot.
10. That thing which a pilot is in a ship, a charioteer in a chariot, a leader of the band in a chorus, law in a city, a general in an army, the same thing is God in the world,  
'Ὅσπερ ἐν νηὺς κυβερνήτης, ἐν ἄρματι δὲ ἡνιοχῶ, ἐν χορῶ δὲ κορυφαίῳ, ἐν πόλει δὲ νόμῳ, ἐν στρατοπέδῳ δὲ ἡγέμῳ, ὅτι θεὸς ἐν κόσμῳ. Aristot.
11. All the poets with one voice sing, that both temperance is a good thing, and justice, but a thing difficult, and requiring labour,  
Πᾶς ὁ ποιητὴς ἐξ εἰς ἄρμα ὕμνῳ, ὥς καλῶ μὲν ἡ σωφροσύνη,

σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸν μετόπισθε καὶ ἐμπροσθεν. Plato.

12. There is then a certain saying ancient, and delivered down from their fathers to all men, that all things are from God, and by God are kept together for us,

Αρχαῖοι μὲν ἐν λόγῳ, καὶ πατέρι εἰμι πάντες ἀνθρώπων; ὥς ἐκ Θεοῦ τὸ πᾶν, καὶ διὰ Θεοῦ (gen. c.) ἐγὼ συνήσκα. (sing. numb.)

Aristot.

VII. An Adjective is often put in a different Gender from the Substantive placed in the same sentence with it, because it agrees with some other substantive understood, which we are to conceive by the Context. This is called Syllepsis.

*Subst. Neuter—Adjec. Feminine.*

1. O invincible daughter of Jupiter (i. e. Minerva)

Διὸς τεκνὸν ἀτρυγέων. Hom.

*Subst. Neuter---Adjec. Masculine.*

2. O sons with suppliant boughs adorned,

ὦ τέκνον ἱκνηρίοις κλαδοῖσιν ἐξαρμένον. Soph.

3. O my son, unhappy above all men,

ὦ τέκνον, περὶ πάντων κακώτερος. Hom.

*Subst.*

*Subst. Feminine—Article, and Adj. Masculine.*

4. O soul, who hast not been gratified,  
Ω ψυχα, δε μηδ' ησθην Soph.
5. Alas, O good and faithful soul, thou art gone  
then, leaving us,  
Φευ ω αγαθη και πιστη ψυχη, ειχομαι δε απε-  
λιπον. Xen.
6. As though the cities could not make it cease,  
Αι πολεις--ως εκ εν παυσων. Xen.

VIII. Plural Adjectives often change their substantives into a genitive case, with or without an article prefixed to it, and that elegantly. <sup>a</sup>

1. The ancient poets,  
'Ο παλαιος ὁ ποιητης. Thucyd.
2. Ancient deeds,  
'Ο παλαια το εργον. Isocr.
3. To mean cities,  
'Ο ταπεινα η πολεις. Isocr.
4. On the common temples,  
Εν ὁ κοινα το ιερον. Isocr.
5. Foolish men,  
'Ο ματαια ὁ ανθρωποι. Lucian.
6. To virtuous and good men,  
'Ο ατη ο καλα κ' αγαθα. Isocr.
7. To the many men,  
'Ο πολλα ανθρωποι. Plato.

<sup>a</sup> The articles prefixed to the adjectives, and the adjectives themselves, must be put in the same number and gender as the substantives which will be render'd by the genitive case.

8. These



8. These senses,

Ἡ αὐτῶ αἰσθησις. Plato.

9. In young men,

Ἐν νεῶ ἀνδρωπῶ. Eurip.

10. Modest young men,

Ὅνις τῆς αἰδημονας. Aristot.

11. Beautiful animals,

Ὅ καλῶ το ζῶον. Isocr.

IX. The relative agrees with its Antecedent, in Gender, Number, and Person : but not always in Case ; because sometimes it is put for the Nominative Case to the subsequent Verb ; and sometimes it is governed of that Verb, or of some other word in the Sentence in which it is placed.

1. The cities in which ye were born and educated,

Πολεων, ἐν ὅς ἐγενομένην καὶ ἐτραφην. Xen.

2. Men who will know,

Ἀνδρας, ὅς εἴσομαι. Xen.

3. The river which bounded,

Ποταμον, ὃν ὠρίζον. Xen.

4. Jove, who is very anxious for you, and pities you,

Διῶ, ὅς μετὰ κηδομένην καὶ ἐλεαίρω. Hom.

5. A man, to whom so many things are a concern,

Ἀνδρα, ὅς τοσσῶ μεμνητα. Hom.

6. Nestor, who harangued and spake to them,

Νέστωρ, ὅς ἀγορήταμήν καὶ μετέπεικα. Hom.

7. There was one Xenophon, who followed,

Ὦν τις Ξενοφων, ὅς συνηκολαθεον. Xen.

8. Liberty, which above all things leads to happiness,

Ελευθερίας,

Ελευθερίας, ὅσπερ μαλιστα πρὸ εὐδαιμονία αὐγῶ  
Xen.

X. The Relative is put by the Attics in the same case as the Antecedent: and that, by what is called Attraction.

1. The opinion which we have,  
Δοξῆς ὃς ἔχω. Isocr.
2. Added to those things, which Xenophon says,  
Πρὸ τούτοις, ὃς λέγω Ξενοφών. Xen.
3. The fights which I have seen,  
Θεαμάτων ὃς προσείδον. Soph.
4. The evils, which you had, and bewailed,  
Ὅς εἶχον, καὶ κατεγέγονεν κακῶν. Soph.
5. The gifts, which they receive,  
Δωρῶν, ὃς λαμβάνω. Plato.
6. In exchange for this, which thou hast given,  
Ἀντὶ τούτου, ὃς σὺ δέδωρημάι. Xen.
7. The letter, which he hath sent,  
Ἐπιστολῆς, ὃς ἐπέμψα. Demosth.
8. With the treasures, which my father left,  
Συν ὃ θησαυρῷ, ὃς ὁ πατήρ κατέλιπον. Xen.
9. The laws, which he had established,  
Νόμων, ὃ ἐτίμην. Herodot.
10. Of the nations, which we know,  
Τῶν ἐθνῶν, ὃς ἴσθμι. Xen.

XI. When two Substantives of a different signification come together, the latter is put in the genitive case.

1. A monument both of the greatness of the service and of their friendship,

Ἱπομνημα

ῥ' ἵππομνημα καὶ τὸ μεγαθύμῳ ἢ εὐεργεσία, καὶ ἡ φιλική.  
Iſocr.

2. Lord of all Asia,

Ἀπας ἡ Ἀσία κυρίῳ. Iſocr.

3. The race of birds; the herds of beasts,

Φύλον ὀρνίς· θηρίον ἔθνος. Soph.

4. The preserver of the family of Agamemnon,

Σώτηρ δαμοὶ Ἀγαμέμνων, Soph.

3. There is, as it seems, no remedy for anger,  
but the serious conversation of a man our  
friend,

Οὐκ εἰμι ὀργή, ὥς εἶχα, φάρμακον,

Ἀλλ' ἡ λόγος σπουδαῖος ἀνθρώπος φίλος.

Menand.

6. The murder of your sons,

Σὺς τέκνον Φόνος. Eurip.

7. The form of a city, or the greatness of a river,  
or the beauty of a mountain,

Σχήμα πόλις, ἡ ποταμός μεγαθύμῳ, ἡ ὀρθὸς κάλλος.

Aristot.

8. The flowings of rivers, the swelling tides of the  
sea, the budding of trees, the ripeness of  
fruits,

Ποταμός ἐκρη, θάλασσα ἀνοίξεις, δένδρον ἐκφυ-  
σεις, καρπὸς πεπαισείς. Aristot.

9. The language of truth is simple,

Ἀπλὴς ὁ μῦθος ἡ ἀληθεῖα εἶναι. Eurip.

10. The whole earth is the sepulchre of illustrious  
men,

Ἀνὴρ ἐπιφανὴς πᾶς γῆ ταφός, Thuc.

11. ~~the~~ the generality of men the investigation of  
truth is not patient of labour,

Ἀταλάσιπυρος οἱ πολλοὶ ἡ ζήτησις ἡ ἀληθεῖα. Thuc.

**XII.** The Genitive Case of a Substantive is often put alone, the former substantive being understood.

1. Phocion the son of Phocus,  
Φωκίων ὁ Φωκος. Ælian.
2. The son of Sophroniscus,  
Ὁ Σωφρονισκος. Ælian.
3. Olympias the mother of Alexander,  
Ολυμπίας ἡ Ἀλεξάνδρου.
4. O unhappy woman, and daughter of an unhappy father,  
Ὁ δυστυχὴς, καὶ δυστυχὸς πατήρ. Soph.
5. My rich father's,  
Ἀφνειὸς πατήρ. Hom.

**XIII.** The Genitive Case is often put Elliptically, *δῖα* or *χαριν* being understood.

1. Angry on account of this fraud,  
Ἡ ἀπάτη κατέων. Hom.
2. I commend you for your love of music,  
Ἐπαινῶ ἡ φιλομουσίαν. Lucian.
3. Calling you happy because of the power of your words,  
Ἐυδαιμονίζοντες σὲ ὁ λόγος ἡ δύναμις. Luc.
4. Angry on account of the murder (of Antigone),  
Μηνισκας φονος. Soph.
5. I commend you for your prudence, but hate you for your timidity,  
Ζηλῶ σὲ ὁ νῦν, ἡ δὲ δειλία συγῶ. Soph.
6. Crying on account of some calamity,  
Δακρυοντα συμφορα τις. Eurip.

**XIV.** The



XIV. The Genitive Case is also put Elliptically, some case of the word τις or εις with the preposition εκ or εξ being understood.

1. He ordered them to spread some of the Median carpets under him,

Ὁ Μηδικὸς πῖλος ὑπέβαλλεῖν ἐκελευσα. Xen.

2. He married one of the daughters of Adrastus,

Ἀδραστος δ' ἐγνήμα θυγατρ. Hom.

3. They put in some of the sacred money,

Ενεβαλον τα ἱερά χρηματα. Xen.

4. That I may drink some of the sacred blood,

Αἷμα ὀφρα πιω. Hom.

5. One comes, bringing some of my sheep,

Τις ἤκω, τὸ πρόβατον φερων. Xen.

6. They laid waste some of the land,

Ἡ γη στεμον. Thucyd.

7. He himself wished to be one of those that remained,

Αὐτὸς ᾔθελον ὁ μένων εἶναι. Thucyd.

8. Are not you' forsooth one of those men?

Οὐ δὴκε σύ εἰμι ὁ τοιῶτος ἀνδρῶπος; Xen.

XV. A Genitive Case is often put after an Adjective of the Neuter Gender: which Genitive Case is the latter of two substantives, the former substantive being understood.

1. They were come to that degree of insatiability,

Εἰς τῆτο ἀπλησία ἤλθον. Isocr.

2. He came to that degree of magnanimity,

Ἐκεῖνος εἰς τούτο μεγαλοφροσύνη ἤλθον. Isocr.

3. He came to that degree of insolence,

Εἰς

- Εἰς τοσάτον ἤλθον ὑπερφηφαια. Isocr.
4. I am come to that degree of ignorance,  
Εγὼ εἰς τοσάτον αμαθία ἤκω. Plato.
5. I never thought that he would have come to  
that degree of boldness,  
Οὐκ ἂν ποτ' αὐτός εἰς τοσάτον τόλμῃ ἤγησάμην  
αφικομένην. Lysias.
6. That which is the most perfect part of philo-  
sophy,  
Τὸ κρατίστον ἢ φιλοσοφία.
7. The rest of the day,  
Τὸ λοιπὸν ἡ ἡμέρα. Xen.
8. The most useful part of the day,  
Ἡ ἡμέρα τὸ χρησιμώτατον. Xen.
9. Being turned to the most useful counsel, or way  
of thinking,  
Πρὸς τὸ κερδιστὸν τραπεὺς γνῶμῃ. Soph.
10. At that hour, or time,  
Κατ' ἐκεῖνος ἡ ὥρα. Polyæn.
11. They were advanced to great power,  
Ἐπὶ μέγας (acc. c.) ἐχωρησάσθαι δυνάμεις. Thuc.
12. In discordant opinion there are also differences  
of actions,  
Ἐν τῷ διελλασσῶν ἡ γνῶμῃ καὶ ἡ διαφορὴ τὸ εἶδος  
καθίσταται. Thuc.

XVI. Two Substantives, relating to the same  
thing, are both put in the same case.

1. O king Agamemnon,  
Ἀγαμέμνων ἀναξ. Eurip.
2. Hath one Calchas a prophet returned from Troy?  
Καλχῆας τις ἤλθον μαντις ἐκ Τροίης παλιν; Eurip.
3. Cyaxares

3. Cyaxares the Son of Astyages,

Κυαξαρης ὁ παῖς ὁ Ἀστιαγης.

4. Anticlea the daughter of the magnanimous Autolycus,

Ἀυτολυκος ὁ θυγατήρ μεγαλήτωρ Ἀντίκληια.

Hom.

XVII. Adjectives which signify desire, knowledge, memory, ignorance, fullness, privation, plenty, want, worth, condemnation, acquitting, difference; govern a genitive case.

1. Places of exercise full of men,

Γυμνασιον μεσσοῦ ἀνθρ. Xen.

2. It is probable that all things are full of good hopes,

Εἰκοῦ πας μεσσοῦ ἐλπις ἀσάθου εἰμι. Xen.

3. Works worthy of the highest value,

Ερσον πλείους ἀξιού. Xen.

4. Not blameable for imprudence,

Ἀναίθου ἀφροσύνη. Xen.

5. Every speech is futile, which is destitute of actions,

Ἄπας μὲν εἰμι λόγος ματαιός, πρᾶξις ἀμοιβήου γενομένη. Demosth.

6. Experienced in many wars,

Πολὺ πολέμου ἐμπειρής. Thucyd.

7. They fled being ignorant of the passes,

Ἐφυγον ἀπειροῦ ὧν ἡ διόδος. Thucyd.

8. A life which tastes not of evils,

Κακὸν ἀσέυς αἰών. Soph.

9. To be deserving of blame, and condemnation,

Ἄξιον μεμψις εἰμι, καὶ κατηγορία. Demosth.

10. O Trojans insatiable in the dreadful fight,

Τρῶες δεινὸν ἀκορητὸν αὐτή. Hom.

11. We are by no means unskilled in fight,

Οὗτοι μάχη ἀδαημων. Hom.

12. Alas ! our houses are destitute of friends, but full of assassins,

ὼ εἶη φίλοι ἐρημοί, οἱ δ' ἀπολλόντες πλείους.  
Soph.

13. I say that those chiefly are worthy of praise, who being nothing from the beginning, nevertheless have advanced themselves to a high station, being thought worthy of command,

Θημι εἶτα μάλιστα ἱπταίνου ἀξιωματοί, ὅσοι το μηδὲν ἐξ ἀρχῆς ὄντες ἐπὶ μάλιστα πρὸς ἡγεμονίαν ἀξιωματοὺς δεξάσθαι. Lucian.

14. You shall live without experiencing troublesome things,

Τὰ χαλεπὰ ἀπειροῦ διαβιωσάμενοι. Xen.

XVIII. Nouns partitive, or such as are used partitively ; Adjectives of the Comparative and Superlative degree so taken ; Indefinites ; Interrogatives, and certain Nouns of Number, have a genitive case after them.

1. Who of ye will tell ?

Τίς συ φράσεια αν; Soph.

2. The only one of mortals,

Μόνος βροτῶν. Soph.

3. The most beautiful of rivers,

Καλλίστη ποταμῶν. Hom.

4. Each of those who were present said,

Ἐκαστος ὁ παρων εἶπεν. Ælian.

5. The noblest of his exploits,

Τὰ καλλίστα τοῦ ἔργου. Isocr.

6. The first of the Athenians,

Πρωτῶν Ἀθηναίων. Ælian.

7. Every one of men will declare,



- Πᾶς τις ἑξερῶ βροτῶ. Soph.  
 8. The chief of the immortal Gods,  
 Ἀθανᾶς τὸν ἀρίστον. Theocr.  
 9. He is the most excellent of men,  
 Ὁ προφικεσθῆς ἀνὴρ. Theocr.  
 10. The younger of the men,  
 Οἱ νεώτεροι ἀνδρῶν. Isocr.  
 11. No one of mortals is a happy man,  
 Ὀνὴς ἄ τις εἰμι εὐδαιμων ἀνὴρ. Eurip.  
 12. The greatest of evils,  
 Μέλις τὸ κακόν. Plato.  
 13. O most grievous of all sights.  
 Ὡς τὸ ἅπαν διαμα αἰδύς. Soph.

XIX. Comparative Adjectives, which admit the word *Than* after them in English, take a Genitive Case.

1. An honourable death is more eligible than a base life,  
 Αἰρήσιμος καλὸς θανάτος ὁ αἰσχρὸς βίος.  
 Xen.  
 2. There is no greater evil than anarchy,  
 Ἀναρχία μείζον ἢ εἰμι κακόν. Soph.  
 3. Poetry is a thing more philosophical and serious than History,  
 Φιλοσοφώτερος καὶ σπουδαίτερος ποιησις ἱστορία  
 εἰμι. Aristot.  
 4. What is dearer to good men than venerable parents?  
 Τὶ φιλέει κρεῖττον τοκεύς ἀγαθῶν; Pind.  
 5. From whose tongue also flowed a voice sweeter than honey,  
 Ὁ καὶ ἀπὸ γλῶσσης μέλι γλυκίων ῥέον αὐδῆ.  
 Hom.

6. If these things are just, they are better than wise things,

Εἰ δίκαια, τὰ σοφὰ κρεῖσσὼ τοῦτε. Soph.

7. Nothing is more odious than bad counsel,

Βεβλήνδεις εἰμὶ ἐχθρῶν κακῶ. Soph.

8. Nothing is more daring than unskilfulness,

Οὐκ εἰμὶ ἀνοικὰ ὑδεὶς τολμηρῶ. Menand.

9. The possession of virtue is more excellent than wealth, and more useful than noble birth,

Ἡ ἀρετὴ κτήσις πλείων κρείττων, χρησιμώτερος δὲ εὐγενεία εἰμὶ. Hocr.

10. Nothing is more useful than silence,

Οὐθεὶς σιωπῇ εἰμὶ χρησιμώτερος. Menand.

11. Death is more tolerable than tyranny,

Πεπαιρημένος μοῖρα ἢ τυραννίς. Æschyl.

12. There is a time when silence may be better than discourse; and there is a time when discourse may be better than silence,

——— εἰμὶ δ' οὐ σιῇ λογῶ.

Κρεῖσσων γινώμην. ἀν, εἰμὶ δ' οὐ σιῇ λογῶ. Eurip.

XX. The word that implies the measure of excess, and has the sign *By* before it in English, is put in the dative case, after Adjectives of the Comparative and Superlative degrees.

1. If the one is inferior by little,

Ὡς ὁ ἕτερος ὡς ὑποδεκτερος ὀλίγῳ. Herodot.

2. If the one is more ignoble by much,

Ὡς πολλῷ ὡς ἕτερος ἀγεννετερος. Herodot.

3. By far the best of men,

Ἀνθρώπων μακρῶς ἀρίστος. Herodot.

4. A wall, not weaker than the other wall, by much,

Τειχὸς ἔστω πολλὸν ἀσθενέστερον τοῦ ἑτέρου τειχὸς.  
Herodot.

5. A royal cubit is greater than a common cubit by three fingers,

Ὁ βασιλικὸς πηχὺς ὁ μέτριος εἰς πηχὺς μείζων  
τρεῖς δακτύλους. Herodot.

6. By so much is justice better than riches,

Τοσούτῳ κρείττων δίκαιον ἢ χρημα. Iſocr.

XXI. Adjectives signifying advantage, disadvantage, likeness, unlikeness, trust, obedience, clearness, decency, facility, affection, nearness, equality, or the contraries to any of these things; and Verbal Adjectives, govern a dative case.

1. It will be serviceable to us,

Ἐγὼ ἴσσομαι χρησιμῷ. Xen.

2. There is nothing either so serviceable or becoming to men, as order,

Εἰμι οὐδὲς ἄλλως ἢ εὐχρηστὸς ἢ καλὸς ἀνθρώπου,  
ὥς ἡ τάξις. Xen.

3. You are faithful to my wife, and to my family,

Πιστὸς γὰρ ἀλοχῷ, οἱ τ' ἐμοὶ δομοὶ εἰμι.  
Eurip.

4. Every tyrant is inimical to liberty, and an adversary to laws,

Τυραννὸς ἀπᾶς ἐχθρὸς ἐλευθερίᾳ, καὶ νομῷ  
ἐναντιῷ. Demosth.

5. The people of the Greeks shouted, relying on the augury,

Ἰαχὸν λαὸς Ἀχαιοί, θάρσυντο οἰωνῷ. Hom.

6. A dreadful sword, like lightning,

Δεινὸν ἄορ, εἰκελὸς ἀστρόπῃ, Hom.

7. No one is equal to you,  
Συ ἄδεις ἴσθ. Ælian.
8. Gods, inimical to them, friendly to himself,  
Θεοὶ ἐχθροὶ αὐτοῖς, αὐτὸς φιλό. Ælian.
9. One while like to a poor man, but another  
while to a young man,  
Ἀλλοτὶς μὲν πτωχὸς ἐναλίσκειον, ἀλλὰτε δ' αὖτε  
ἄνθρωπος νεός, Hom.
10. A thing easy to the gods,  
Ῥηϊδίῳ δὲ θεῷ. Hom.
11. A word easy for you to understand,  
Ῥηϊδῖος τυ ἐπος. Hom.
12. To the generous, every thing base is detest-  
able,  
Ὁ γενναῖος τὸ αἰσχρὸς ἐχθρό. Soph.
13. Who are friends to an unfortunate man?  
Φίλοι γὰρ εἰμι ἄνθρωπος δυστυχῆς τις; Eurip.
14. A thing to be wished for by every liberal man,  
Ἐλευθεροῦ ἄνθρωπος ευκλόν. Xen.
15. All things are expugnable to care and labour,  
Ἄλῳ γίνετ' ἐπιμέλεια καὶ πόνος.  
Ἄπας. — Menand.
16. All things are spoken, and all daringly under-  
taken by him,  
Εἰμι ἐκεῖνος πᾶς λεκλός, πᾶς δὲ  
τολμή. Soph.

XXII. A Dative Case, governed of Σὺν under-  
stood, is found after the Pronoun Adjective αὐτός,  
when it signifies "*The same*."

1. The same garments with him,  
Ἐσθημα κείνου τὸ αὐτό. Soph.
2. The same pursuits with them,  
Τῶν αὐτῶν ἐκεῖνον ἐπιηδευμάτων. Isocr.

3. In



3. In the same honours with you,  
Εν ἡ αὐτῷ σου τιμῇ. Isocr.
4. The same actions with them,  
Τῶν αὐτῶν ἐρίων ἐκεῖνῳ. Isocr.
5. Unless any one hath been born from the same  
(ancestors) with him,  
Πλὴν εἰ τις ἀπο τοῦ αὐτοῦ γενεῖται. Isocr.
6. Being come to the very same supreme power  
with ye  
Παρελθόντων εἰς ἡ δυνάμειν ἡ αὐτὴ αὐτῶν σου.  
Demosth.
7. The same opinion with me,  
Τὴν αὐτὴν γνώμην ἔχω. Isocr.
8. To suffer the same things with the most sense-  
less of brute animals,  
Τ' αὐτὰ πάσχειν τὰ ἀφρονεῖν τὰ θηρίων. Xen.
9. In one respect Sophocles must be an imitator  
the same with Homer (i. e. after Homer's  
manner) but in another, the same with Arist-  
ophanes,  
Τῇ μὲν ὁ αὐτὸς ἀν εἶναι μιμητὴς Ὅμηρου Σοφοκλῆς  
τῇ δὲ Ἀριστοφάνους. Aristot.
10. I am in a state of suspense, in the same danger  
with the most abject,  
Ἐν ὁ αὐτῷ κινδυνῷ φαυλοτάτῳ αἰσχεῖμαι.  
Thuc.

XXIII. Adjectives take after them an accusative  
Case, which is governed of Κατα understood.

1. In form the most beautiful, in disposition the  
most humane,  
Εἶδος καλλίστου, ψυχῇ φιλανθρωπιᾶς. Xen.

2. We provide, that our citizens may be brave in their minds, and strong in their bodies,

Προνοεω, ὅπως ὁ πολίτης αἰσθηθῇ μὲν ἡ ψυχὴ, ἰσχυρῇ δὲ τὸ σῶμα γίνουμην. Lucian.

3. He was like to Jove that delights in thunder, as to his eyes and head, but to Mars in his belt, and to Neptune in his breast,

Θῶμα καὶ κεφαλὴ ἰκέλῃ Ζεὺς τερπικέραυνῳ, Ἀρης δὲ ζώνῃ, γέρον δὲ Ποσειδάων. Hom.

4. So many men in number,

Τοσῶτος τὸ πλῆθος. Isocr.

5. Ulysses equal to Jupiter in counsel,

Ὀδυσσεύς, Ζεὺς μῆτις ἀσάλαντος. Hom.

6. She is not inferior, neither in shape, nor in stature, nor understanding, nor at all in works,

Οὐ εἰμι χεῖρων

Οὐ δειμῆς, εἴδε φύς, ἔτ' ἀρ' ὀφρυνες, εἴε τι ἔργον.

Hom.

7. Endeavour to be in your body fond of labour, in your mind fond of wisdom,

Ἡεράσμαι τὸ μὲν σῶμα εἶναι φιλοπόνῳ, ἡ δὲ ψυχὴ φιλοσοφῳ. Isocr.

XXIV. Verbs, which signify Being; Verbs of Gesture; and Verbs Passive of Calling, take after them a Nominative Case,

1. Leave public concerns, not more rich, but more honoured,

Ἐκ κοινῷ ἐπιμελεῖα ἀπαλλάττομαι, μὴ πλεῖσι, ἀλλ' ἐνδοξῷ. Isocr.

2. Small changes have been oftentimes the causes of great evils,

Πολλὰ μικροὶ μετασάσεις μεγάλα κακὰ αἴτια γέγονα. Isocr.

3. He went silent by the shore,  
Βην δ' ακεων παρα θιν. Hom.
4. He was a god amongst men,  
Ηη θεος εν ανθρωποις. Isocr.
5. Wealth is the minister of vice rather than of  
virtue,  
Πλεονεξια κακια μαλλον η καλοκαγαθια υπηρετης ειμι.  
Isocr.
6. If thou art fond of learning, thou wilt be learn-  
ed in many things,  
Εαν ω φιλομαθης, εσομαι πολυμαθης. Isocr.
7. The image was called Truth,  
Εκαλεσμενην αγαλμα Αληθεια. Ælian.
8. Goodness with prudence is the greatest good.  
Μετ' ευσουφιας αρετη μιση νικη χρηστοτης. Menand.
9. I came an assistant to the Greeks,  
Εβαν Δαναοι αρως. Soph.
10. Wealth is the cloak of many evils,  
Πλεονεξια δε πολλων επικαλυμμενην ειμι κακων.  
Menand.
11. Virtue, as it seems, must be both a certain sa-  
nity, and beauty, and good habit of the soul:  
but vice, both a disease, and turpitude, and  
infirmity,  
Αρετη μιν, ως εοικεν, υγεια τε τις αν ψη, και κα-  
λος, και ευεξια ψυχης. κακια δε, νοσος τε και  
αισχος, και ασθενεια. Plato.
12. The form of government is the nurse of men:  
a good form, of virtuous men; but the con-  
trary form, of wicked men,  
Πολιτεια τροφη ανθρωπος ειμι. καλος μιν, αγαθος η  
δε εναντιος, κακος. Plato.
13. All knowledge, when separated from justice and  
from every other virtue, appears to be cun-  
ning, and not wisdom,  
Πας επιστημη χωριζομενη δικαιοσυνη (gen. c.)  
και

καὶ ἡ ἄλλος ἀρετὴ, πανουργία, ἡ σοφία φαινόμεναι.  
Plato.

XXV. When the Verb *Ἀκων* signifies "to be called," it takes a Nominative case after it.

1. I shall be called full of compassion,

*Ἀκωσομαι οἰκλος πλεως.* Soph.

2. Neither shall I be called base.

*Οὐτ' ακωσομαι κακος.* Soph.

3. That you may be called good,

*Ὅφρα εὖσθλος ακωσω.* Theocr.

XXVI. A Nominative Case is put after some other Verbs also, by Attraction.

1. Having considered it, I found I could not compass this thing in any other manner,

*Σκοπήσασμενος εὕρισκον ἑδάμως ἂν ἄλλως ἔτος διαπραξάμενος.* Isocr.

2. When they know they are distrusted,

*Επειδαν γινω ἀπιστούμενος.* Xen.

3. I (Tectmeffa) perceive that I have been deceived,

*Εἶδονκα ηπατήμενος.* Xen.

4. Since we are conscious to ourselves, that beginning from boys we have been practisers of virtuous and good actions, let us go against the enemies,

*Ἐπειπερ συνίσταμεν αὐτοίς, ἀπο παῖς ἀρχάμενος ἀσκητῆς ὡν το καλον κ' αἰσθον εἶσαν, ἰω ἐπὶ τῶς πολέμους.* Xen.

5. I am



5. I am such a one as you may see me,  
Τοιος εἰ, οἷος ὄραω. Theocr.
6. The Athenians perceived that they were not  
sent away on any good account,  
Ὅ δ' Ἀθηναῖος εἰδὼν περὶ ὃ (dat. c.) βέλτερον λόγος  
ἀποτιμωμένοις. Thucyd.
7. For he perceived himself to be near evils,  
Κακὸς γὰρ ἐγγύς ὡν ἡμάρτανον. Eurip.

XXVII. The Verbs *εἰμι*, *τυγχάνω*, *ὑπάρχω*, *γίνομαι*, *κυρῶ* and *εἶχω* are often elegantly used with participles put after them, to express what the Latins would render by some tense of a single verb.

1. Through my means you have preserved it,  
Ἐξ εἰω ἔχω σωσας. Soph.
2. You shall give in exchange,  
Ἀντίδας ἰσομαι. Soph.
3. Because thou hast cast down,  
Ἀνδ' ὡν ἔχω βαλὼν. Soph.
4. On my head God hath struck it,  
Ἐν ἡμῶς κατὰ Θεὸς ἔχων ἔπαισα. Soph.
5. They say that the good Creon hath proclaimed  
such things,  
Τοιαῦτα φημι ὁ ἀγαθὸς Κρέων κηρυξας ἔχω. Soph.
6. By chance he was near,  
Ἐτυχόν πλησίον ὢν. Lucian.
7. He hath accomplished,  
Ἐχω περανας. Soph.
8. Be now silent standing there, and remain where  
thou art,  
Σιῶω νυν ἑστώς, καὶ μένω ὡς κυρῶ ἔχων. Soph.
9. Not even though you hate him,  
Οὐδ' εἰαὶ μισῶν κυρῶ. (subj. m.) Soph.

10. If there chanced to be any son,  
Εἰ τις τυχεύων ἐν παῖσι. Herodot.
11. To which (speakers) they themselves are near,  
Ὅς ἐγγύς αὐτοῦ τυχεύων ὢν. Isocr.
12. Thus they have distributed,  
Οὕτως διειληφώς εἰμι. Plato.
13. By chance they were celebrating,  
Ὁ εὐτυχον αἶνον. Thucyd.
14. Her husband did not chance to be in the camp,  
Ὁ ἀνὴρ αὐτῆς οὐκ εὐτυχον ἐν τοῖς στραπέδων. Xen.
15. Insult me. For now (Clytemnestra) you are  
prosperous,  
Ἰξορίζω. νῦν γὰρ εὐτυχῶν τυγχάνω. Soph.
16. By chance I was sacrificing,  
Θυῶν ἐκυρον. Soph.
17. You will have benefited,  
Εσομαι ἀφελήκως. Lucian.
18. We shall have thought,  
Εσομαι ἐγνωκώς. Demost.

XXIII. Verbs that imply beginning, ending, desiring, being in want of any thing, abstaining from, admiring; despising, attaining to, differing from, excelling, commanding, forbidding, filling, sparing, partaking, remembering, forgetting, regarding or neglecting, enjoying, buying, selling, accusing, pardoning, condemning, duty, possession, verbs of sense (*except sight*) and of distance, govern a genitive case.

1. For it would not be right, if because a man were perfectly good, he should not on that account even obtain smaller prizes,  
Οὐ γὰρ ἀνὴρ καλῶς ἔχουσι, εἰ ὅτι τελείως ἀνὴρ ἀγαθὸς ἰσχυρομένην, διὰ τοῦτο οὐδὲ μείων ἀνὴρ τυγχάνοιμι ἱπταίνος. Xen.

2. They

2. They are not the first among the second, but they are the chief of the chief, *Ου δεύτερος πρώτῳ; ἀλλ' ἡγεμῶν ἡγεμοντῶ. Xen.*
3. The kings have never desired greater advantages, *Ὁ βασιλεὺς ἀπεπώπολε μείζων ὠρεχθῆν. Xen.*
4. He loved all things which were virtuous, *Πας ὁ καλὸς ἤραρον. Xen.*
5. All the pleasures which have the dominion over many men, *Ὅσος ἡδονὴ πᾶλλος κρατεῖ ἀνθρώπου. Xen.*
6. He thought that he ought to abstain from drunkenness in the same manner as from madness; and from unseasonable meats in the same manner as from sloth, *Μὴ μὲν ἀποσχεσθαι ὁμοίως ὠρμῇ χρηναί καὶ μανίᾳ, σίκα δ' ὑπὲρ καιρὸν ὁμοίως ὡς καὶ ἀρτία. Xen.*
7. He shrunk not from labours, he withdrew not from dangers, he spared not riches, *Οὐ πόνος ὑφειμένη, οὐ κίνδυνος ἀφισαμένη, οὐ χρήμα εἰφειδομένη. Xen.*
8. Leave war and fight, *Εἰκὼ πόλεμος καὶ θηόη; Horn.*
9. He is senseless who forgets his parents, *Νηπιὸς ὅστις γονεὺς ἐπιλαθομαί. Soph.*
10. It is the part of a general, *Ἀρχῶν εἰμί. Xen.*
11. To pay attention to our friends, *Φίλος ἐπιμελεομαί. Xen.*
12. Have you forgot those things? *Εκεῖνος ἐπελαθομένη; Xen.*
13. He often remember'd the time spent in his madness, *Εμεμνημένη πολλὰκις ἢ ἐν μανίᾳ διατρίβη. Ælian.*

14. Nor did their mind at all want a feast equally divided,

Ουδε τι θυμὸς ἰδνεομένην θαῖς εἶσος. Hom.

15. If there are gods, you truly being a just man shall obtain good rewards,

Εἰ δ' εἰμι θεός, δίκαιός ὢν ἀνὴρ σὺ γε  
Ἐσθλὸς κερύσω. Eurip.

16. You may enjoy the fruits of our pernicious stratagem,

Κακοβράβη αλεῖνός ἐπαυρηαι. Hom.

17. Command thyself not less than others also,

Ἀρχῶ σεαυτὸ μὴν ἥττον ἢ καὶ οἱ ἄλλοι. Isocr.

18. Enjoy thy present good things as a mortal, but be careful of thy possessions as if thou wert immortal,

Ἀπολαύω μὲν τὰ παρόντα ἀγαθὰ ὡς θνητός, ἐπι-  
μελειομαι δὲ τὰ ὑπάρχοντα ὡς ἀθάνατος. Isocr.

19. They did not neglect things of the public,

Οὐκ ὠλιγοῦρον ὁ κοινός. Isocr.

20. They within having heard the tumult, run out,

Ἀισθομένοις ὁ ἐνδὸν ὁ θορύβος ἐκθῆω. Xen.

21. Do you listen to my words,

Σὺ δ' ἐμοὶ μῦθοι ἐπηκούσα. Soph.

22. There is not any city, which is the property of one man only,

Πολὺς γὰρ ἢ εἰμι ὅστις ἀνὴρ εἰμι εἷς. Soph.

23. To partake of those diseases which happen during that age,

Τὸ νοσήμα μέλασχειν τὸ διαίτητος τὴν ἡλικίαν γινομένης.  
Isocr.

24. He that labours requires rest,

Ὅτι πόνων δεομαι ἢ ἀναπαυσις. Aristot.

25. Neither did he fail of having this,

Οὐδε ἔτος διημάριον. Isocr.



26. It behoves you not to be content, unless you much excel others,

Χρη δε εκ αγαπαω, ει μη πολυ διεισιν αλλος.  
Isocr.

27. He filled them with courage,

Ενέπλησα φρονημα. Xen.

28. Thinking it a greater loss to be deprived of friends, than of riches,

Μειζω ζημιαν ηγχεμενος φιλος η χρημα ερισκομαι.  
Xen.

29. He thought that the Gods take care of men,

Επιμελειται Θεος νομιζον ανθρωπος. Xen.

30. To despise the established form of government,

Καταφρονειν η καθεγισση πολιτεια. Xen.

31. Ignorance differs from madness,

Διαφερω μανια αμαθια. Xen.

32. It is ordained, that he who is elder, should take the lead both in every action, and word,

Νομιζειται, ο πρεσβυτερος ηγεομαι πας κ', εργον κ',  
λογος. Xen.

XXIX. An Accusative Case is put after all verbs of sense, by the Attics.

1. I hear these things,

Ακου ειςτος. Herod.

2. Do you hear a cry?

Ακου βοα; Eurip.

3. Every one loves his own work,

Πας το οικιος εργον αγαπαω. Aristot.

4. I heard all things,

Ηκουωμην απας. Lucian.

5. I heard some noise,

Αουτας κλω τις. Soph.

6. Having

6. Having heard this oracle,  
 Ακουσας η̄ μαν̄τεια. Xen.

XXX. Sometimes the Genitive; sometimes the Dative; sometimes the Accusative Case is put absolute.

*Genitive.*

1. The sun rising,  
 Η̄λιος τελλων Soph.
2. Many men having been destroyed,  
 Πολλοι αν̄θρωποι διαφθᾱρεις. Isocr.
3. The city having been unfortunate,  
 Δυστυχ̄σας η̄ πολ̄ις. Isocr.
4. When the Lacedæmonians and their allies were consulting,  
 Βουλευο̄μενος Λακεδαιμονιοι και οι Συμμαχοι.  
 Xen.
5. This action having been done at Plataea, and the treaties having been openly broken,  
 Γεγοννη̄μενος δε το ε̄ς Πλαταιαῑ εργον, και λελῡμενος λαμπρω̄ς η̄ σπονδη. Thucyd.

*Dative.*

6. Which things having been done,  
 Ᾱ γενο̄μενα. Isocr.
7. At the close of the year,  
 Παριων̄ εν̄ιαῡτος. Xen.
8. As Jesus passed forth from thence,  
 Παραγ̄ων̄ εκειθεν̄ ο̄ Ιη̄σους. St. Matt.

\* The three first examples of Dative Cases absolute are all taken from the Port Royal Greek Grammar.

9. When

9. When the Corcyraeans had pitched their camp, the twenty ships sailed down,

Κερκυραιῶν στρατοπεδεύομεν ἡ εἰκοσι νηὺς κατὰ πλῆω. Thuc.

10. We rejoice that you are returned,

Σὺ νοστήσας ἐχαρην. Hom.

*Accusative*

used particularly by the Attics.

11. It being an uncertain thing, when any other person making an incursion, would take away the fruits of their labours,

Ἀδελφός ὡν ὅποτε τις ἐπελθὼν ἄλλῳ ἀφαιρησόμεαι. Thucyd.

12. Nothing certain being determined on,

Κυρωθεὶς οὐδεὶς. Thucyd.

13. My children having appeared who were not expected,

Τέκνον ἐκφαίνεις ἀελλπτοῦ. Soph.

14. There being three garrisons of the Assyrians,

Τρεῖς ὡν οἱ Ἀσσυριοὶ φρουρίον. Xen.

XXXI. All Verbs put acquisitively, verbs of following, contending, praying, using, rejoicing, helping, profiting, giving, reproving, meeting, agreeing, discoursing, envying, obeying, resisting, trusting, govern a dative Case.

1. Abolishing all these things in which slaves are subservient to their masters, he enjoined only those things in which free men obey their magistrates,

Ἀφαιρῶν ὅσα δευλοῦ δεσπότης ὑπηρέτω, προσέτατον ὅσα

- ὅσα ελευθεροῦσιν ἀρχῶν πειθομαι. Xen.
2. To assist his country,  
Βοηθεῦ ἢ παῖρις. Xen.
3. But even he, having trusted to the treaties of  
Agefilaus, came to the camp,  
Ἀγησίλαος δὲ καὶ ἔτι ἡ σπονδὴ πιστεύσας, εἰς τὸ  
στρατοπεδόν ἤλθεν. Xen.
4. He did not use sleep as a thing that had domi-  
nion over him, but as a thing governed by  
his business,  
Οὐ μὲν ὑπνὸς γὰρ δεσποτικὸς, ἀλλ' ἀρχομένης ὑφ' αἱ  
πραγεῖς χρημην. Xen.
5. To live basely is base to those who are nobly born,  
Ζάω αἰσχρὸν αἰσχροῦς ὁ καλῶς πεφυκώς. Soph.
6. I will not disobey your words,  
Οὐκ ἀπιθήσω ὁ σὺ μύθος. Soph.
7. He assisted his friends,  
Οἱ φίλοι ἐβοήθησα. Ifocr.
8. There are many advantages to you, i. e. ye have  
many advantages,  
Πολλὸν πλεονεκτήμα σὺ ὑπάρχῃ. Demosth.
9. To yield to misfortune,  
Εἰκω κακόν. Soph.
10. Every man labours for his own interest,  
Πᾶς ὁ νηρ αὐτὲς πονεῖ. Soph.
11. They sacrifice both to the sun, and to the moon,  
and earth, and fire, and water, and winds,  
Θεῶν δὲ ἡλίου τε καὶ σελήνης κ', γῆς κ', πυρὸς κ', ὕδατος  
κ', ἀνέμων, Herodot.
12. They use not libation, nor pipe, nor chaplets,  
nor salt cakes,  
Οὐ σπονδὴν χρεωνῆσαι, οὔτε αὐλόν, οὔτε στεφάνη, οὔτε  
σάλαι. Herodot.
13. Let us all follow Hector,  
Ἐκίω πάντας ἐπώμασι. Hom.
14. For neither was Lycurgus long lived, who con-  
tended



tended with the immortal gods,

Ουδε γαρ ουδε Λυκούρῳ δὴν ην, ὅς ρα θεῶ ἐπὶ  
ρανίῳ ἐρίζον. Hom.

15. I blame your husband,

Μεμφομαι ποσις σῷ. Eurip.

16. The gods give to men not one of the good and  
admirable things which exist, without labour  
and study,

Τα οὔτα αἰαθα και καλα ουδεν ανευ πονῷ κ', επι-  
μελεια θεοι διδοασιν ανθρωπῷ. Xen.

17. All multitude, and all wealth yields to valour,

Πας πληθῶ και πας πλεῖσῳ ἀρετῇ ὑπείκω. Plato.

18. Out of the greatest dangers arise the greatest  
honours both to a city, and to a private in-  
dividual,

Εξ ὁ μείσις κινδυνῶ και πόλις και ιδιωτης μεί-  
στῳ τιμη περιγινομαι. Thuc.

19. For neither doth wealth confer dignity on the  
possessor, if joined with baseness of mind:  
(for such a man is rich for another and not  
for himself :) nor do beauty and strength of  
body, when united in the coward and base  
person, appear ornamental, but disgraceful,

Ουτε γαρ πλεῖσῳ καλλῷ φερώ ὁ κεκήμενός μετ'  
ἀνάνδρεια. (αλλῷ γὰρ ὁ τοιῷ πλεῖσῳ και εχ-  
ῆαυτῳ) ουτε σῶμα καλλῷ και ισχυς διλῷ και  
κακῷ ξυνοικῶν, ὡρεπων φαινομαι, αλλ' ἀπρεπης.

Plato.

XXXII. All Verbs and Adjectives take after them  
a dative Case, which signifies the cause, instrument,  
or manner of an Action.

1. On account of your old age, and long time of  
absence,

- Γηρας και μακρο<sup>ς</sup> χρον<sup>ος</sup>. Soph.
2. It was his country by nature,  
Ην φυσικ<sup>ως</sup> πατρις. Isocr.
3. It is necessary to restrain them by deed and  
actions, not by words,  
Ερσον κωλυω και πραξις, ουχι λο<sup>ς</sup> δειον.  
Demosth.
4. Both by her hands, and by filthy living, and by  
all evils,  
Και χειρ<sup>ος</sup>, και λυμα<sup>ι</sup>, και πας κακ<sup>ος</sup>. Soph.
5. He subdues by his stratagems,  
Κραλειω μηχανη. Soph.
6. He struck a panic by his contrivance and art,  
Φοβον ενεβαλον σοφια και τεχνη. Polyæn-
7. Sacrifice to God, being splendid not so much  
in garments, as in heart,  
Θε<sup>ο</sup> θυω, μη λαμπρος ων η χλαμυς, ως η καρδια.  
Menand.
8. Useful neither in speech, nor in action,  
Μητε λο<sup>ς</sup>, μητε ερσον ωφελιμυς. Xen.
9. Men live, as Gods, excelling in nature, and  
body, and mind,  
Ωσπερ Θε<sup>ο</sup>, ανθρωπ<sup>ος</sup> βιοτειω, φυσικ<sup>ως</sup>, και το  
σωμα, και η ψυχη, κρατιστευων. Xen.
10. It behoves us to think these things concerning  
God, who is in power most strong, in beauty  
most admirable, in life immortal, in virtue  
most excellent,  
Ταυτα χρη περι Θε<sup>ο</sup> διανοεισθαι, δυναμικ<sup>ως</sup> μεν ων  
ισχυρος, καλλος δε ευπρεπης, ζωη δε αθανατος, αριστη  
δε αριστος. Aristot.
11. They thought that we should perish by want of  
command and want of order,  
Αναρχια αν και αταξια ενομιζον εγω απωλομην  
Xen.
12. Whatever virtues are said to be amongst men,  
you will find upon consideration that they  
all

are improved both by discipline and study,

Ὅσοι ἐν ἀνθρώποις ἀρετὴ λίσσεται, σκοπόμενος πᾶς  
μαθησις τε καὶ μελέτη αὐξάνουσιν. Xen.

13. Our bodies are formed by nature to be improved by proportionate labours, and our mind by serious discourses,

Τὸ μὲν σῶμα ὁ συμπέριπτος πόνος, ἡ δὲ ψυχὴ ὁ  
σπουδαῖος λόγος αὐξομαί πεφυκά (sing. n.)

Ifocr.

14. God is pleased by just works,

Ὁ γὰρ Θεὸς γ' ἔρπον δίκαιος ἡδομαί, Menand.

XXXIII. Verbs transitive have an Accusative Case after them.

1. Fear God, honour your parents, reverence your friends,

Θεὸς φοβέομαι, γονεὺς τιμᾶω, φίλος αἰσχυνομαί.

Ifocr.

2. If any one should cast out the love of glory from life, what good thing would there be any longer to us; or who would desire to do any thing conspicuous?

Εἴτε τις ὁ ἡ ευκλεία ἐρῶς ἐκβαλοίμι ἐξ' ὅβριος, τις  
ἀν εἰς ἀσάθου γένοιμην, ἢ τις ἀν τις λαμπρὸς  
ἐργασασθαι ἐπιθυμῇ; Lucian.

3. It is necessary to men to bear the misfortunes given them from the gods,

Ἀνθρώποις ἡ μὲν ἐκ Θεῶν

Τυχὴ δοθεὶς εἰμι ἀναγκαῖον φέρω. Soph.

4. Evil communications corrupt good manners,

Φθείρω ἡθὺς χρηστὸς ὁμιλία κακῶν. Menand.

5. No one being good, does a bad action,

Οὐθεὶς πονηρὸς πρᾶγμα χρηστὸς ὢν, ποιεῶ.

Menand.

6. They who worship God, have good hopes for safety,

Ὁ γὰρ Θεὸς σέβων ἐλπίς καλὴ  
ἔχω εἰς σωτηρίαν. Philemon.

7. Comparisons make friends to be enemies;  
Ἐχθρὸς ποιεῶ ὁ φιλεῖ ἢ συγκρίσις. Philemon.

8. Every wise and honest man hateth a lie,  
Ψευδὲς δὲ μισεῶ πᾶς σοφὸς καὶ χρηστὸς.  
Menand.

9. All things whatsoever an angry man does, these  
you will afterwards find to have been wrong,

Ἄπας ὅς τις ὀργίζομεν ἀνθρώπων ποιεῶ,  
οὐτὶς ὑγερὸν λαβοίμι ἀν' ἡμαρτήμεν. Menand.

10. God seeth thee, being nearly present,  
Ὁ γὰρ Θεὸς βλέπω σὺ, πλῆσιον παρὼν.  
Menand.

11. Time both degrades and raises again all human  
things: but the gods love the sober-minded,  
and hate the evil,

Ἡμερὰ κλινῶ τε καὶ ἀνίσταται πάλιν  
Ἄπας ὁ ἀνθρώπειος ὁ δὲ σωφρων  
Θεὸς φιλεῖ, καὶ εὖσεω ὁ κακὸς. Soph.

12. You will know the Deity, that he is so great in  
power, and such in nature, as at the same  
time to see all things, and to hear all things,  
and to be every where present,

Γινώσκωμαι τὸ Θεῖον, ὅτι τῶστέον καὶ τοιτέον εἰμι, ὥσθ'  
ἅμᾳ πάντων ὁρᾶν, καὶ πάντων ἀκθεῖν, καὶ πανταχοῦ  
παρεῖναι. Xen.

13. Ignorance produces boldness of dispatch; but  
consideration, delay,

Ἀμαθία μὲν θρασὺς, λογισμὸς δὲ οὐκὸς φέρω.  
Thucyd.

14. No one can ever persuade us that there is in  
mankind a greater Virtue than Piety,



Μειζον ἀρετήν (gen. c. as in R. XV.) μηδεις εἶω  
 ποτε πειθω ἢ εὐσεβείᾳ εἰμι ὁ θνητός γένος. Plato.

XXXIV. Verbs of teaching, asking, giving, taking away, doing good or ill to, absolving, and accusing, govern two Accusative Cases.

1. I did these things to this person with justice,  
 Εἶω τὰς ἐπὶ τοῦτος ἐποίησα συν δίκῃ Herodot.
2. Thebes has not taught you this evil,  
 Σὺ Θηβαίᾳ γ' οὐκ ἐπαίδευσα κακόν. Soph.
3. He deprived the soldiers of their pay,  
 Ὁ στρατιώτης ὁ μισθὸς ἀπέστρεψα. Isocr.
4. I will teach you all things,  
 Ἄπανς σὺ διδάξομαι. Xen.
5. I have taught you these things,  
 Εἶω σὺ ἐπὶ τοῦτος ἐδίδαξ μὲν. Xen.
6. How do Priam and the sons of Priam commit  
 such evils against you ?  
 ——— Τί νῦν σὺ Πριάμος, Πριάμος τε παῖς  
 τοσσος κακὸς ῥέζω ; Hom.
7. He deprived them both of life, both him, and  
 his servant Calesius,  
 ——— Ἀμφὶ θυμὸς ἀπηνυρά,  
 Αὐτὸς, καὶ θεράπων Κάλησιος. Hom.
- [ 8. I should have done no service either to ye, or  
 to myself,  
 Οὐτ' ἂν σὺ ωφελήκειν πρὸς τοὺς ἄλλους, οὐτ' ἂν ἐμαυτῷ. Plato.
9. To speak kindly to one who speaks kindly, and  
 to do good to one who does good,  
 Εὖ λέγειν ὁ εὖ λέγων, (acc. c.) καὶ εὖ ποιεῖν ὁ εὖ  
 ποιοῦν. Xen.
10. Act not injuriously to the dead,  
 Μὴ ὀφθαλμὸς ὁ τεθνηκὼς κακῶς. Soph.

XXXV. Every Verb may also take after it an Accusative Case of a corresponding Noun.

1. To wage war.

Πόλεμος πολεμίζω. Hom.

2. Having sinned a base sin, I will endeavour to make amends for it,

— Ἡ ἀμαρτία

Αἰσχρὸς ἀμαρτῶν, ἀναλαβεῖν πειρασομαι. Soph.

3. Be cautious therefore with that caution, which I mention,

Εὐλαβεομαι ἐν ἡ εὐλαβείᾳ, ὅς ἐγω λέγω. Plato.

4. To have possessed a possession,

Κτήμα ἐκλήσαμην. Plato.

5. To transact political affairs,

Πρατῶ το πολίτικαν πρᾶγμα. Plato.

6. To serve a base slavery,

Δουλεῖν δαλεια αἰσχρὸς. Xen.

7. They are going their fated journey,

Πορευομαι ἡ εἰρμαρμένη πορεία. Plato.

XXXVI. Verbs and Participles passive take after them a Genitive Case of the Agent or Doer, with the prepositions ὑπο, απο, παρᾶ, πρὸς, or ἐξ, expressed or understood.

1. For no one ever complained, that he had been deprived of any thing by Agesilaus,

Ἵπο γὰρ Ἀγισίλαος ἑρομαι μὲν ἔδεις ἔδεν πωποῖι  
ἐνεκαλεσα. Xen.

2. Deprived by Ulysses the basest of all men,

Τῆλωμεν πρὸς κακίς Οδυσσεύς. Soph.

3. Shall

3. Shall I be left by ye also?  
Και προς συ λειφθησομαι; Soph.
4. These things are done violently by you,  
Αλλ' εκ συ βιαζονται τοδε. Soph.
5. They are named philosophers by us,  
Φιλοσοφος παρος εγω ονομαζομαι. Lucian.
6. Being struck by fear,  
Εκπλασεις υπο θεος. Ælian.
7. Impelled by the gods,  
Προς θεος ωρμημενος. Soph.
8. Being killed by the murderous son of Achilles,  
Σφαλεις Αχιλλεως παις εκ μισαιφονος. Eurip.
9. By me all things shall be kept in silence,  
Εξ εγω γε πας σιηθησομαι. Eurip.
13. Whatever is fit to be done by God, it is impossible for man to avert,  
Οτις δει γενεσθαι εξ ο θεος αμνηχανος απειρηψα ανθρωπω. Herod.
11. Friends are prevailed upon by friends,  
Φιλος ( gen. c. ) νικαομαι φιλος. Soph.
12. No action of any account was done by them,  
Επραχθην απ' αυτος υδεις ερπον αξιολογος.  
Thucyd.

XXXVII. Sometimes the Genitive Case of the Agent or Doer is changed into the Dative.

1. Base actions are taught by base persons,  
Αισχροι γαρ αισχρον πρραγμα εκδιδασκομαι. Soph.
2. You would not be willing that these things should have been done by you,  
Ουκ αν εθελοιμι συ ουτος πεπραγμαται. Plato.
3. Poems, which seemed to me to have been particularly laboured by them,  
Ποιηματα, ος εγω εδοκειον μαλιστα πεπραγματισμους αυτος. Plato.

4. As

4. As it was often agreed upon by us even in the time antecedent to the present,

ὥς πολλάκις εἰώ και εν ὁ εμπροσθεν χρόνῳ ὡμολογήτην. Plato.

5. As it was then said by us,

ὥσπερ τότε εἰώ ελεόμην. Plato.

6. Let this be named by us,

Τῷτο εἰώ ὠνομασμαι. Plato.

7. All things had been spoken by her,

Πας εἰρημην αὐτῇ. Lyfias.

8. No such thing has been done by me,

Ουδεις εἰώτε εἰμι τοῖσιν πεπρασμενος. Lyfias.

9. The evil and base things which have been pursued both by this man and the brothers of this man,

Ὅσῳ κακῷ και αἰσχυρῷ κ', ἄτος κ', ὁ ἄτος ἀδελφῷ ἐπὶηδευμαι. Lyfias.

10. The greatness of the things done by him,

Το μεῖζον ἐκεῖν τα πεπρασμενα. Isocr.

11. Do not now dishonour the gods, having been saved by the gods,

Μη νυν ἀτιμάω θεῶ, θεῶ σεσωσμενῳ. Soph.

12. He is reproached by all the Greeks

Κυδαζομαι ὁ πας Ἀρσει. Soph.

13. To lie is thought by them most base,

Αἰσχυρῷ αὐτῷ το ψευδεσθαι νενομισμαι.

Herodot.

14. Old age having quickly surpris'd any one whatever, must make him never wish to live over again, considering the life that has been lived by himself,

Ταχυ γέγηνην ἐπιλαβῶν γηρας ὄρισαν, ποιησάμην ἀν μῆτορ' εἰλησα παλιν ἀνέβων, λοῖσάμενος βεβιωμένης ἑαυτῶ βίης. Plato.



XXXVII. Passive Verbs are found with an Accusative Case after them, which is governed of *κατα* understood.

1. I have been distracted in my fearful mind,  
*Εκλείσμαι φοβερος φρην.* Soph.
2. Being smitten in her mind with the love of Jason,  
*Ερως θυμος εκπλαγεις Ιασων.* Eurip.
3. I am disturbed in my mind,  
*Ταρασσομαι φρενες.* Soph.
4. I was bound about the head with a diadem,  
*Διαδημα η κεφαλη διεδεδεμην.* Lucian.
5. He was much enraged in his mind,  
*Μαλα θυμος εχολωθην.* Hom.

XXXIX. Verbs of the Infinitive Mood are set after other Verbs, or Adjectives.

1. I have learned to have simple manners,  
*Εμαθον ο τροπος απλως εχω.* Eurip.
2. O king, I wish to fail by acting honourably,  
rather than to succeed (by acting) basely,  
*Βηλομαι δ' αναξ καλως*  
*Δρω̃ν εξημαρτον μαλλον, η νικω κακως.* Soph.
3. A man who is about to do a great action is accustomed to delay,  
*Φιλεω γαρ ουκνω πραξι' αυτη πρασσων μεγας.*  
Soph.

4. When

4. When any one of the gods would hurt, not even a strong man can flee,

Όταν δὲ τις θεός

βλάπῃ, δύναμιν αὐτὸν οὐδ' αὐτὸν ἰσχυρὸν ἐφυόν. Soph.

5. Whosoever desires to live, let him try to conquer,

Όστις ζῶν ἐπιθυμῶ, πειραομαι νικᾶν. Xen.

6. Continue to worship him only, him who is the Lord of all things, being the chief producer of them, and the Father of all, the Inventor and Creator of such good things,

Ό ὧν πάντας κυρίως γενικώτατος

καὶ πατήρ, ὅτος διατελεῖ τιμᾶν μόνον,

ἀγαθὸς τοιούτος εὐρέτης καὶ κτίτωρ. Menand.

7. Think that it is fit to distrust the bad, as to trust the good,

Προσῆκον ἠγέσθαι ὁ πονηρὸς ἀπίστω, ὥσπερ ὁ χρηστὸς  
πίστω. Isocr.

8. I myself, O sons of virtuous men, both exhort you now, and in the remaining time will both remind and encourage you to strive earnestly to be as virtuous as possible,

Ἐγὼ αὐτὸς, ὡς περὶ ἀνδρῶν ἀγαθῶν, νῦν τε παρακαλεῖσθαι,  
καὶ ἐν λοιπῷ χρόνῳ, καὶ ἀναμνησκῶ, καὶ  
διακαλεῖσθαι προθυμῶμαι εἶμι ὡς ἀριστός. (acc.  
c.) Plato.

9. We must earnestly endeavour, by whatever method one can, both by education and by pursuits, and by the sciences which we learn, to flee from Vice, and attain to its Contrary,

Προθυμῶμεν μὲν, ὅτι τις δύναται, καὶ διὰ (gen.  
c.) τροφῇ καὶ δι' ἐκπαιδεύμα, μαθημάτων τε, ἐφυγον μὲν  
κακία, τούναντιον δὲ εἶλον. Plato.

10. Without virtue it is not easy to bear fortunate circumstances properly,

Ανευ αρετῆς ἡ ῥαδιὸς φέρω ἐμμελῶς τὸ εὐτύχημα.

Aristot.

11. To learn is most pleasant not only to philosophers, but to others also equally,

Μαρθάνω ἔμμελον ὁ φιλοσοφῶν ἡδιστος, ἀλλὰ καὶ ὁ  
ἀλλῶ ὁμοίως. Aristot.

XL. The Infinite Mood is often put Elliptically, especially by the Poets, ὄρα, βλέπε, or σκοπεῖ being understood.

1. Go home, and offer sacred hecatombs to the immortal Gods,

Οἰκαδ' ἀποσειχώ, ἱρδῶ θ' ἱερός ἱκαίομεν  
Ἀθανάτῃ. Σει. Hom.

2. Say that you hear the voice of Hercules,

Φασκῶ δ' αὐδὴν τὴν Ἡρακλῆς κλυῶ. Soph.

3. Tell all these things, and be not a false messenger,

Πας τοδὲ πηγυεῖλα, μὴδε ψευδαγγελῶ εἰμι. Hom.

4. Do not retard my anger,

Μηδὲ διατρίβω ὁ ἐμῶ χολῶ. Hom.

5. Before a person be dead, stop, and do not call any one happy, but fortunate,

Πρὶν ἂν τελευτήσω, Ἐπισχῶ μὴδε καλεῶ κῶ  
ὀλβιῶ, ἀλλ' εὐτυχῆς. Herod.

6. Having driven the enemy from the ships, return again,

Ἐκ νηὺς ἐλάσας, εἰμι παλιν. Hom.

7. Do you yourself fight among the first,

Αὐτῶ ἐνὶ πρώτῳ μαχομαι. Hom.

8. Contradict and examine my discourse,

Ἀντιλεγῶ καὶ διεύθυνω ὁ λόγῳ.

XLI. The

**XL I.** The Greeks use *Μελλω* and an Infinitive Mood, to express what in Latin would be rendered by a Participle of the Future in Rus and the verb *SUM*.

1. They are about to perform the funeral obsequies,

*Ταφη μελλω ποιειω. Plato.*

2. Concerning which things ye are about to determine,

*Περι ος συ μελλω πρινω. Isocr.*

3. That which I am about to do is difficult,

*Χαλεπος ειμι ος μελλω ποιειω. Isocr.*

4. Every thing, which you are about to speak, first consider in your mind,

*Πας ος αν μελλω λεγω προβιρον επισκοπει η γνωμη. Isocr.*

**XL II.** Instead of Gerunds and Supines, the Greeks use sometimes the Infinitive Mood either with or without a Preposition: and sometimes a Participle.

*The Infinitive Mood.*

1. The chief of the Athenians, most powerful in speaking and acting,

*Πρωτος Αθηναιος, λεγω και πραττω δυνατωτατος. Thucyd.*

2. Settle two occasions for, or of, speaking,

*Δυω ποιεσθαι καιρος το λεγω. Isocr.*

3. The Cretans are skilful in using the bow,

*Κρης ειμι τοξευω αγαθος. Aelian.*



4. Lo! this hair for crowning, i. e. to be crown-  
ed,  
Πλοκαμος ὁδε κάλασεφω. Eurip.
5. He will be hard to be attacked in war,  
Χαλεπος εσομαι προς το πολεμεω. Isocr.
6. Such were you to be looked at,  
Ἦσθα ειδον τοιςτος. Plato.
7. He spent the greatest part of his time in enquir-  
ing, and considering, and consulting,  
Εν το ζηεω, και φρονιζω, και βουλευομαι, ο πλειος  
χρονος διετριβον. Isocr.
8. There was nothing pleasant to be seen,  
Μηδεις ην ειδον γλυκυς. Soph.
9. Now is the time for doing it,  
Νυν καιρος ιδω. Soph.
10. In living indolently and in loving satiety, pains  
instantly cling to pleasures: but to be studi-  
ous in virtue, and to regulate one's life tem-  
perately, always yields delights pure and more  
lasting,  
Εν το ραθυμειω και αι πλησμοναι αγαπαι, ευθυς η  
λυπη η ηδونه παραπεπηγα· το δε περι η αρετη φιλο-  
πονειω, και σωφρονως ο εαυτη βιος οικονομειω, αι η  
τερψις ειλικρινης και βεβαιωτερος αποδιδωμι. Isocr.

### Participle.

11. Socrates acts unjustly, in not acknowledging  
those Gods, which the city acknowledges,  
Αδικειω Σωκρατης, ος μεν η πολις νομιζω Θεος, η  
νομιζω. Xen.
12. I myself acquired them by doing kindly,  
Ευεργετω αυτος εκησαμην. Soph.
13. You endeavour to deceive me, by speaking  
purposely

purposely things contrary to those on which we just now were agreed,

Επιχειρεω εγω εξαπασαι, επιηδεις εναυλιος λεγω οἱς αρι ωμολογησα. Plato.

14. Piously reverence the things which relate to the Gods, not only by sacrificing, but also by abiding by your oaths,

Ευσεβειω τα προς ο Θεος, μη μονον θυω, αλλα και ορκοις εμμενω. Isocr.

15. You know that it is a virtue worthy of a man, to overcome his friends by doing good,

Εγνωκα ατηρ αρετη ειναι, νικαν ο φιλος ευ ποιων (acc. c.) Xen.

16. We gain friends not by receiving, but by doing favours,

Ου πασχω ευ, αλλα δρω, κτασμαι ο φιλος. Thucyd.

**XLIII.** The Infinitive Mood is elegantly used with a Nominative Case either before or after it; particularly by the Attics.

1. The Assyrian, I think indeed will bring horsemen, not less than twenty thousand,

Ο δε Ασσυριος, εγω μην οιμαι, ιππευς μεν αξειν, & μειον δισμυριων. Xen.

2. Sophocles said, that he made men such as they ought to be; and Euripides, such as they are,

Σοφοκλης εφην, αυλος μεν οἷς δει ποιειν, Ευριπιδης παυ, οἷς ειμι. Aristot.

3. You say that you are in need of,

Φημι ενδεης ειναι. Plato.

4. He will be in danger of perishing himself,

Κινδυνευσω αυλος απωλομην. Plato.

5. Swear

5. Swear to me, that you will assist me willingly both in words and actions,

—————Εγὼ ὁμοσσοῦν

Ἡ μὲν μοι προφρων ἐπὶ καὶ χεὶρ ἀρηξέιν.

Hom.

6. It was their opinion, that I myself should have things sufficient,

Ἐδοξε, εὐθὺς αὐτῷ εἶχειν τὸ ἀρκούν. Lucian.

7. I pass over in silence that I myself have often been crowned,

Παραλείπω καὶ πολλὰκις αὐτῷ ἐγεφανώσθαι.

Demosth.

8. We shall not say that we ourselves are blameable,

Οὐ γὰρ αὐτῷ γ' αἰτιῶ φησὼ εἶναι. Demosth.

9. Each hoping that he shall do nothing himself,

Αὐτῷ μὲν οὐδὲν ἑκάς ποιήσῃν ἐλπίζων.

Demosth.

10. He said he was ready,

Ἐφην ἐτοιμῷ εἶναι. Herodot.

11. Harpagus said, that he himself wrote,

Ἄρπαγος ἔφην, αὐτῷ γράψαι. Herodot.

12. He shewed that he was an enemy to the king,

Ἐδείξα πολέμιῳ εἶναι βασιλεὺς. Polyæn.

13. Therfander said, that he also was invited,

Ἐφην δὲ ὁ Θερσανδρῷ, κληθῆναι καὶ αὐτῷ.

Herodot.

14. Thinking that they themselves should not be in safety,

Νομισαντες οὐδ' αὐτῷ σωθῆσθαι. Isocr.

15. If they should suspect that you are ungrateful towards your parents, no one would think, that when he had done you a favour, he should receive any return of thanks,

Εἰ σὺ (acc. c.) ὑπολάβοιμι πρὸς ὁ γόνεὺς ἀχαρι-

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τος εἰμι, ὅδεις ἀν νομισεῖα, εὐ συ ποιήσας, (nom. c.)  
ἀποληφῶμαι χάρις. Xen.

16. Praises spoken of others are heard patiently so far, as each person may think himself to be able to have performed any one of the things, which he has heard,

Μέχρι τοδε ἀνεκτῶ ὁ ἐπαινῶ εἰμι περὶ ἑτέρῳ λε-  
γομενῶ, εἰ ὅσον ἀν καὶ αὐτῶ ἱκανῶ οἴημαι  
ἱκανῶ εἰμι εἰδῶσθαι τις ὅς (gen. c.) ἤκησα.

Thuc.

XLIV. When any necessity is signified, the Greeks make use of Verbal Adjectives: which govern a Dative case of the person *by* whom any thing is to be done; and such case as the Verbs require from whence they are derived, of the person to whom, or thing to which, or action which is to be done.

1. It must be contended by us, i. e. we must contend,

Ἀγωνίσειον ἐγώ. Xen.

2. I must be anxious,

Σπῆδασειον ἐγώ. Eurip.

3. Ye must contend for liberty,

Συ γ' ὑπὲρ ἡ ἐλευθερία ἀγωνίσειον. Demosth.

4. Ye must do this thing,

Συ εἰς τὸ πρᾶξιον. Demosth.

5. The saying, *Know thyself*, means, if you know your own circumstances, and what is to be done by you,

Τὸ Γινῶθι σαῦτον εἰμι, ἀν τὸ πρᾶγμα

ἴδῃς τὰ σαῦτε, καὶ τις συ ποιησέον. Menand.

6. Both all who speak, and ye who hear, must pre-  
fer



fer things which are best, and will be salutary,

Και οἱ λεγόντες πάντες, και οἱ ακουόντες ὑμεις, τα βέλιστα και τα σωσόντα προαιρέσιον. Demosth.

7. If they were to have done any thing base, you should have chosen death rather than this,

Εἰ ἐμελλον αἰσχυρος τις εργασθαι, θανάτῳ (acc. c.) αὐτ' αὐτῷ προαιρέσιον ἦν. Xen.

8. If you either wish that the gods should be propitious to you, you must worship the gods : or if you are willing to be beloved by your friends, you must do good to your friends : or if you desire to be honoured by your city, you must do service to your city,

Εἴτε οἱ θεοὶ ἰλεως εἶναι συ βηλομαι, θεραπεύσειον οἱ θεοὶ (acc. c.) — εἴτε ὑπο φίλοι ἐθελοῖμι αγαπαῖσθαι, οἱ φίλοι (acc. c.) ευεργετήσιον. εἴτε ὑπο πολὺς ἐπιθυμῶ τιμαῖσθαι, ἡ πόλις (acc. c.) ωφελήσιον.

Xen.

9. If it should not be possible to be preserved honourably, we must choose death,

Ἀν μὴ ὡ πρῶτον το καλον (dat. c.) σωζομαι, θανάτῳ ἐγὼ αἰρέσιον εἰμι. Isocr.

10. We must shew, that we have been educated better than others and instructed in the way to virtue,

Εγὼ ἐπιδεικνύειον εἰμι, ὅτι, ὁ ἀλλῶ ἀμεινον τεθραμμαι, και πεπαιδευμαι πρῶτον ἀρίστη. Isocr.

XLV. Participles govern the same Cases, which the Verbs do, from whence they are derived.

1. Paying attention to, not insulting the Greeks,

Θεραπευούνης, ἔχ' ὑβρίζοντες οἱ Ἕλληνες. Isocr.

2. Instructing the younger men in such manners;

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- Οἱ νεώτεροι τοῖς ἡδὺν παῖδινούς. Isocr.
3. To praise men who have done nothing good,  
Ἐπαινεῖω οἱ μὴδεις ἀγαθῶν πεποιηκότας. Isocr.
4. Xerxes himself led it, having left his palace,  
Ξέρξης ἡγαγον, ἐκλιπὼν τὰ βασιλεῖα. Isocr.
5. With free minds they carried on their form of government, honouring the good and punishing the bad, by established law: thinking it to be the part of wild beasts to be restrained through force by each other, but that it belonged to men to determine justice by law, and to persuade by reason,  
Ἐλευθερῶ ψυχῇ ἐπολιτεύομεν, νομῶ ὁ ἀγαθῶ τιμαῶ καὶ ὁ κακῶ πολαζῶ ἡγήσαμεν. Θηρίων μὲν ἔργον εἰμι, ὑπ' ἀλλήλοι βία (dat. c.) κρατοῦμαι, ἀνθρώπων δὲ προστατῶ, νομῶ μὲν ὥριστα τὸ δίκαιον, λόγῳ δὲ ἐπεισκα. Lyfias.

XLVI. A Participle or Adjective by Attraction is often put in the same case as the Noun or Pronoun to which it refers, though the common mode of speaking may seem to require another case.

1. Those things which the gods have given to men to discern when they have learned them,  
Α ὅι ἀνθρώποι ἐδωκα οἱ Θεοὶ μαθόντες διακρίνειν.  
Xen.
2. It never turned out basely nor ingloriously to any one, that he had pitied suppliants,  
Οὐδεις πῶποτ' ἐδ' αἰσχερῶς ἐδ' ἀκλῶς ἀπείχην, οἱ ἱκέτης ἐλεησας. Isocr.
3. Thinking themselves to be the wisest of men,  
Οἰομένων εἶναι σοφώτατος ἀνθρώπος. Plato.
4. It has been ordained by fate for most men, when

when successful, never to be wise,

Τοις πλεῖστοις εἰμαρμαι μηδεποτ' εὖ πράττοντες φρον-  
ειν. Demost.

XLVII. A Participle is often put instead of an Infinitive Mood, particularly after Verbs of persevering, desisting, perceiving, finding, or other Verbs which may imply some affection of the mind.

1. He continued injuring indeed no one, but honouring the good, and punishing those that offended,

Διέλεισα υδεις μιν ἀδικῶ, οἱ δὲ χρησοι τιμῶ, οἱ δὲ  
ἐξαμαρτανόντες κολαζω. Isocr.

2. No one, will appear to have gained this honour more nobly,

Ουδεις φανησόμεαι ἡ τιμῇ ἢ καλλιον ἐκίσταμην.  
Isocr.

3. No one, neither mortal, nor demi-god, nor immortal, will be found to have received the kingdom more honourably,

Ουδεις, ἢτε ἀθανάτος, ἢτε ἡμιθεός, ἢτε ἀθανάτος εὐρη-  
θησόμεαι, καλλιον ελαβον ἢ βασιλεια. Isocr.

4. He appears plainly to have done those things also from choice,

Κ' ἐκτιστο ἐκ προαιρεσις δηλός εἰμι ἐποίησα.  
Demosth.

5. I remember to have received this wealth,

Μεμνημαι ὅτι διεδεξαμην ὁ πλοῦς. Lucian.

6. He was manifestly weeping,

Δακρυω νυν φανερός. Xen.

7. You are found to have done evil,

Δρῶ ἐφεύρισκομαι κακά. Soph.

8. I know that I am come to a powerful city,  
 Πεῖσ' πόλις ἐπισταμαι σθένεσά ἡώ. Soph.
9. He appears to have been intent,  
 Φαινομαι ἐσπᾶσθαι. Hocr.
10. We may continue to be most happy,  
 Μαλίσ' ἀν εὐδαιμονῶ διατελοῖμι. Xen.
11. I will not cease to have God for my defender,  
 Θεῷ εὐ ληξω προστάτης ἐχώ. Soph.
12. I never ceased pitying ourselves truly, but thinking happy the king, and those that were with him,  
 Οὐ ποτε ἐπαυομένη ἡμεῖς μὲν οἰκτερω, βασιλεὺς δὲ καὶ οἱ συν αὐτῷ μακαρίζω, Xen.
13. The soul appears to be something immortal,  
 Ψυχὴ ἀθανάτῳ φαίνομαι ὦν. Plato.
14. I will obey God rather than ye: and as long as I breathe, and am able, I will not cease to cultivate philosophy,  
 Πείσομαι ὁ Θεῷ μᾶλλον ἢ συ' καὶ ἐωσπὲρ ἀν ἔμπνιω καὶ οἷόν τε ὦ, οὐ μὴ παύσομαι φιλοσοφῶν.  
 Plato.
15. Art thou not ashamed to be so careful of riches, and glory and honour, that they may be to you as abundant as possible; but do you take no care, nor think at all, of your understanding, and of truth, and of the soul, that it may be as good as possible,  
 Χρῆμα μὲν ἐκ αἰσχυνομαι ἐπιμελομένη, ὅπως εἴ  
 ἴσσομαι (sing. n.) ὡς πλείους, καὶ δόξα, καὶ  
 τιμὴ φρονήσις δὲ καὶ ἀληθεῖα καὶ ἡ ψυχὴ, ὅπως  
 ὡς βέλους ἴσσομαι, ἐκ ἐπιμελομαι καὶ φρονίζω;  
 Plato.



**XLVIII.** The Article is used to express a Reference to something that went before. To denote an emphasis and particular excellence. To mark either the origin, possession, or part, or property of a thing. To distinguish between two things set in opposition to each other. It is joined with Substantives, Adjectives, Pronouns, Verbs of the Infinitive Mood, and words Indeclinable.

1. This Ismenias (of whom we are speaking) said to him, conduct me in,

Ὁ Ἰσμενίας, ἀγω ἐγώ, ἔπον. *Ælian.*

2. The herdsman (before mentioned) having heard these things, and having taken up the child, went the very same way back, and comes to the cottage,

Ταῦτα ἀκούσας ὁ βεκόλῃ, καὶ ἀναλαβὼν τὸ παιδίον, ᾧα ἢ αὐτὴ ὀπίσω ὁδῷ, καὶ ἀπικνεομαι εἰς τὴν σπυλις. *Herod.*

3. They lead away the Euphræus (I was mentioning) to the prison,

Ἀπαγῶ ὁ Εὐφραιῷ εἰς τὸ δισμώτηριον.

*Demosth.*

4. I saw these tragedians and comedians, whom you speak of,

Εἶδον, ὅς φημι, οἱ τραγωδοὶ, καὶ κωμικοὶ. *Lucian.*

5. The celebrated Socrates seeing the famous Alcibiades,

Ὁρων ὁ Σωκράτης ὁ Ἀλκιβιάδης. *Ælian.*

6. The famous Leonidas, I mean him of Lacedæmon,

Ὁ Λεωνίδης ὁ Λακεδαιμόνων. *Ælian.*

7. Æschylus the Tragedian,

Ἀἰσχυλῷ ὁ Τραῳδῷ. *Ælian,*

8. Calling

8. Calling him *the benefactor, that good man*,  
 Ανακαλῶντες ὁ εὐεργέτης, ὁ ἀνὴρ ὁ ἀγαθός. Xen.

9. Pursue pleasures (I mean) those which are consistent with reputation,

Ἡ ἡδονὴ θηρεύω, ἢ μετὰ δόξα. Isocr.

10. It is the mind which will converse with God,

Ὁ νῦν εἰμὶ ὁ λαλῶντων θεός. Menand.

11. The truth sometimes comes to light, though not sought for,

— — — — — ἐρχομαι  
 Τ' ἀληθὲς εἰς φῶς ἐνιότ' ἢ ζήτεται. Menand.

12. Alcibiades the Son of Clinias,

Ἀλκιβιάδης ὁ Κλεινίας, Plato.

13. Absolute monarchies, and oligarchies are governed by the humours of those that rule: but free republics by the established laws,

Διοικεομαι ἢ μὲν τυραννίς, καὶ ὀλιγαρχία οἱ τρόποι  
 οἱ ἐφετηκόες· ἢ δὲ πόλις ἢ δημοκρατία μὲν οἱ νόμοι  
 Æschin.

14. The words which Otanes abolishing absolute monarchy hath delivered, let these same have been spoken by me also: but as to those (in which) he exhorted you to confer *the supreme* power on the multitude, he hath erred from the best opinion: for there is nothing more senseless or more insolent than an unprofitable Throng,

Ὁ μὲν Οὔανης εἶπον τυραννίς παύων λείπεται καὶ γὰρ  
 οὐδ' αὖτε τα δὲ εἰς τὸ πλεονέχειν ἀνωτὶ φέρω τὸ κράτος,  
 γνῶμη (gen. c.) ὁ ἀριστὸς ἡμάρτηκα· ὁμιλοῦ  
 γὰρ ἀχρηστὸς οὐδεὶς εἰμὶ ἀξιοκρίτων, καὶ ὑβριστικὸς.  
 Herodot.

15. To succeed well beyond desert, is often the occasion of thinking wrongly to the imprudent: wherefore to have preserved good things, often seems

seems to be more difficult than to have acquired them,

Τὸ εὖ πράττειν παρὰ ἡ ἀξία, ἀφορμητὸ κακῶς φρονεῖν  
οἱ ἀνοήτοι γίνομαι· διὸ περ πολλακίς δοκεῖ τὸ φυ-  
λαξάι το ἀσάθον, τοῦ κήσασθαι χαλεπώτερον εἶναι.

Demosth.

16. Sudden unhappiness causes madness,

Τὸ γὰρ ἄφνω δυστυχίην μανία ποιεῖ. Menand.

17. The thirty (i. e. the thirty tyrants of Athens,)

Ὁ τριακοντάρ. Xen.

18. They transacted the affairs of the city,

Τὸ ἡ πόλις ἐπραττον. Xen.

19. Indolence and pleasures ready at hand, are nei-  
ther able to procure a good habit to the body,  
nor do they create any knowledge worthy of  
account in the soul,

Αἱ μὲν ῥαδιερσίαι, καὶ ἐκ τῆ παραχρημα ἡδοναί, πλε-  
στωμα εὐεξία ἰκάνειμι ἐρᾶζομαι, πτε ψυχῇ ἐπ-  
ίστημη ἀξιολογεῖται οὐδεμία ἐμποιεῖ. Xen.

20. To have remembrance of former evils,

Κακά τα πρὶν μνησάειν. Eurip.

XLIX. A Noun signifying Time, and answering  
to the question *When*, is commonly put in the Ge-  
nitive or Dative Case : *How Long*, in the Accusative.

*Genitive.*

1. Every ninth year,

Εἴκοσι ἑννιάτῳ. Ælian.

2. That very same night,

Οὐτῷ ἡ νύξ. Isocr.

3. On the very same day,

Ἡ

- Ἡ αὐτὴ ἡμέρα. Isocr.  
 4. They who kept guard night and day,  
 Ὁ νύξ καὶ ἡμέρα εφυλατῶν. Xen.

*Dative without, and with a preposition.*

5. When I had lamented him no long time,  
 Ἐπει δακρυσα κενὸν ἢ μακρὸν χρόνον. Soph.  
 6. In three days, and so many nights,  
 Ἐν τρεῖς ἡμέρας, καὶ τοσαυτὸν νύξ. Isocr.  
 7. In one day,  
 Ἐν ἡμέρᾳ εἰς. Soph.

*Accusative.*

8. The anger of those who love prevails but a short time,  
 Ὅσῃ φιλεῦντες οἰσὶν ἰσχυρὸν χρόνον. Menand.  
 9. It behoves you to omit nothing, but as in the present, so also for the remaining time to be studious, and to exercise your mind,  
 Σοὶ δὲ προσηκεῖ μηδεὶς ἐλλειπῶ, ἀλλ' ὥσπερ ἐν ὧ παρ-  
 ούσῃ, καὶ ὁ ἀλλοτῆ χρόνον ἐπιμελεσθῆναι, καὶ τὴν  
 ψυχὴν ἀσκεῖν. Isocr.  
 10. To permit not for one day,  
 Μηδεὶς εἰς ἡμέραν. Isocr.  
 11. He postponed the decisions for a long time,  
 Πολὺς χρόνον ἀνεβαλλομένην τὴν διαδικασίαν. Xen.  
 12. I think that he who hath received a favour ought to remember it for ever, and that he who hath conferred it, (ought) immediately to forget it,



Εἶω νομίζω ὁ μὲν εὖ παθὼν δεῖ μεμνημέναι ὁ δὲ  
 χρεὼν, ὁ δὲ ποιήσας, εὖθις ἐπιλεησμαι.  
 Demosth.

L. Nouns which signify space between one place  
 and another, are put in an Accusative Case.

1. Ephesus is distant from Sardis a journey of three  
 days,

Εφεσος ἀπέχω ἀπὸ Σαρδεῖς τρεῖς ἡμέρας ὁδός. Xen.

2. Be not reluctant to go a long way to, those who  
 profess to teach any thing useful,

Μη κατακνεῖ μακρὸν ὁδὸν πορευομαι πρὸς οἱ διδά-  
 σκω τις χρησιμὸν ἐπαγγελλομενόν. Isocr.

3. Some distant a journey of many days, and others  
 even of many months,

Τεῖς μὲν ἀπέχοντες ἑκαττοχίλιον ἡμέρας ὁδός, τῆς δὲ  
 καὶ μην. Xen.

4. The house was distant from the palace ten  
 furlongs,

Ἀπέχον τὰ βασιλεία ὁ οἶκος δέκα σταδίους. Ælian.

LI. The Greeks use Adverbs in *θι*, and *σι* to  
 signify *From* or *At* a place. in *δε*, *σε*, *ζε*, *Το* a place: in  
*θεν* *From* a place. *δε* is also added to the Accusative  
 cases of Substantives and Adjectives, to signify *To* a  
 place.

1. Inhabiting houses at Corinth,

Κορινθεσὶ οἰκίον ναίων. Hom.

2. He brought gold to Peloponnesus, not to  
 Athens,

ἤλασεν εἰς Πελοπόννησος, οὐκ Ἀθηνᾶς. Demost.

3. He

3. He took the brazen spear from the tent,  
 Κλίσσινθεν ἀνείλομην χαλκεὸς ἔγχος. Hom.

*Δε is to be added to the Accusative Case.*

4. To call the Greeks to an assembly,  
 Κηρύσσειν αὖθις Ἀχαιοί. Hom.

5. I go to Pthia,  
 Εἰμι Φθίη. Hom.

6. They went each of them home,  
 Οἱ ἕαν οἶκος ἑκάστος. Hom.

7. The Storm carried them to the sea,  
 Οἱ φέρον πόντος θύελλα. Hom.

END of PART the FIRST.



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